

REFORMED CHURCH MESSENGER



Victory

It is not the toil of the sowing,
Though we toiled 'mid tears and pain;
'Tis the triumph of days of harvest
That brings us our final gain.

It is not the effort of climbing,
Though the way be rough and steep;
'Tis the glorious, far-reaching horizon
We have gained forever to keep.

It is not the fear of failure,
Though alone we strive for the heights;
'Tis the sure, strong faith in the power of God
To brighten the darkest of nights.

It is not the stress of the fighting,
Though the struggle seems never to cease;
'Tis the freedom-song of a race well run
That doth bring us to final peace.

—M. D. T.



Cedar Crest College Glee Club, Allentown, Pa., which has been most successful in its concerts and in broadcasting from Station WIP (Gimbels Brothers, Phila.)

PHILADELPHIA, SEPTEMBER 13, 1928

The Country Church and Vocational Guidance

BY THE REV. M. S. REIFSNYDER, *Holopple, Penna.*

It is not so long ago since, as a boy, we lived on the farm where nature could take its course in rearing a product of its own invention. And she took her course unhindered and unhampered. There was no one to direct that young mind in the making towards a suitable and adequate vocation in which it could bring its own contribution to humanity and receive its remuneration from the same. Had not a father with vision sent that lad away to school where he came into contact with other more suitable forces, nature would still be guiding him, instead of his asserting himself and becoming the master of his own destiny.

We have seen hundreds of boys and girls from rural America grope blindly for the vocation in which they could express themselves to the best advantage, and ultimately they drifted into channels of endeavor that allowed for no expression, but instead exacted their very life blood as a sacrifice to a mechanical age.

Youth dreams dreams and sees visions. They long for the day when they can be leaders in fashioning the progress of civilization, but how few of them are given the proper guidance in this respect. Blindly they rush from one occupation to another, hoping to find the right one sometime.

Much of this wasted energy could be saved if they would be given the proper vocational guidance. Some adequate agency should direct our country boys and girls into the right occupation.

The country Church could meet the requirements of such an agency and thus revitalize its impoverished communities. The rural pastor in the capacity of vocational counselor has a unique opportunity to help cure many of the ills of modern rural life.

At a recent conference in which country life problems were discussed it was stated that too many of our rural young people were leaving the country for the city. If this is really a problem, we have done little or nothing towards its solution—nothing more than to spread a lot of propaganda against city life. Vocational guidance through the country Churches can do more than spread propaganda; it can direct the people to see the hidden opportunities of rural life. In order to do this it must arouse the people to a real manifestation of honest interest in analyzing the psychological characteristics, the mental endowments, the physical powers and the religious qualifications of their youth. It must go further. It must actually make possible their preparation in schools and colleges.

It must teach the fact that rural America needs men in every profession, trade or business. To keep our youth in the country does not mean that they must be farmers, but that they have as large a choice of vocation as in the city.

There are many Churches in rural America to which such a policy could not be adapted—not on account of any fault belonging to the policy, but on account of the Church. The Church must first realize that its true mission is to bring satisfaction to those who worship within its walls. No greater satisfaction can be brought to any one than by means of directing him into the vocation in which he finds the utmost expression of his personality.

We believe that a Church whose members are happy in their selection of a life work is fortunate in having a most satisfactory constituency. Misfits at work will usually be misfits at worship, because they are hampered by an irrational philosophy of life.

The country Church should foster the work done by vocational guidance. In her endeavor to establish the Kingdom of God she will find that vocational guidance will lead her citizens of that kingdom into closer harmony by settling the disputes of industrial conflict and economic discontent.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

Bethany Items

The 65th Anniversary Day is past and we are thankful to our Lord for His blessings and to our many friends for their co-operation and help. If it were not for these good people and friends who, not only on Anniversary Day, but through the year, have Bethany at heart, we could hardly conduct an Anniversary Day. To one and all who labored early and late we say to you a hearty, "Thank You."

The day began with clear skies and promised fair, which it was, excepting for the shower in the afternoon. This interruption may have made some of the people decide to start home, but after the shower it became cooler and even more pleasant than it had been up to that time.

The number of people attending the Anniversary was not as large as last year, yet it was up to the average. The different rooms in which the fancy work and other articles were sold did more business than ever. The additional dining room went a long way to accommodate the diners and avoided the terrible rush and jam that was experienced last year.

The program by the children was rendered in a very creditable manner and was enjoyed by the great throng of people who heard it. Of course it takes many days of hard drilling to prepare a program by children, but we feel amply repaid for our effort when it is rendered as splendidly as did the Bethany children this year.

Now all is over for another year and we are back to our regular routine. Again to one and all who by their presence and by their help made the day as successful as it was we say, "Thank You."

SPECIALISTS?

We are spending our vacation in the Nittany Valley, up in Center Co., Pa. We are most royally entertained in the comfortable home of our friends, the Strubles. About one mile to the north is the village of Zion.

Often, while serving this charge, as we drove over the hill we saw Zion in the distance, we sang—"Beautiful for situation is Zion, the city of our God."

Nittany Valley is one of the garden-spots of Pennsylvania. It is outstretched between the mountain ridges on either side. The fertile fields, are, in many places, cultivated far up the hill-side. I am writing now in part to answer the question raised by the Editor of the "Messenger" when he asked, "Should Ministers Be Specialists?" I am writing also in order that I may tell the story of a remarkable life.

Firstly and briefly, I suppose that the age in which we are living as well as the call for organization and specialization that is heard on every hand, demands that even Christian ministers should be specialists, but when we recall the multitude of activities, well directed and executed by ministers of former generations, as well as the splendid fruitage resulting from their labors, we may well write the word "Specialist" with an interrogation mark following it.

I suppose some of our readers are old enough to have read Ian MacLaren's little story, "Beside the Bonnie Brierbush." If you have never read it, it is worth hunting for in some library and will repay the time spent in reading it. The closing chapters of that book are occupied in describing the life's work of a doctor of the old school, one Dr. McLean, a sturdy Scoteman, who ministered to rich and poor alike and drove by night and day over the hills of his parish on his missions of mercy. Dr. Philip S. Fisher, of Zion, was just such a man. Dr. Fisher was the oldest son of the Rev. Peter S. Fisher, one of the pioneer ministers of the Reformed Church, and a brother of the late General B. F. Fisher, of Valley Forge. He lived and served in the days when specialists were beginning to blossom forth, but had not yet attained unto the position they now hold. "Fisher" was everybody's doctor. Over hills and through the ravines, often a score of miles or more he drove, through sunshine and storm, through summer and winter, bringing relief to the aged and the young. It was a very common practice for Dr. Fisher to "forget" to render bills for his services. He was a remarkably

successful "fever doctor." It was the common report that "Fisher" had never lost a typhoid fever patient. I recall when he had two patients, husband and wife, seriously ill with fever. Dr. Fisher would drive into their home, as he was returning from a full day of arduous labors, about 11 o'clock at night; sit along their bed-sides, watch them during the critical hours of the night was breaking, would drive to his home to get a few hours of sleep and then begin anew his ministries. Late one winter's night he was driving home, dozing in his carriage. The highways were frozen over and many deep ruts were worn in the roads. As his faithful horse turned to enter the lane beside the doctor's home, the wheels of his carriage caught in a rut and threw the sleeping doctor out on the frozen ground. The neighing and champing of the horse awoke neighbors. The beard of Dr. Fisher was frozen to the ground and an ugly wound had rendered him unconscious. That was the beginning of the end. When the end came, the village Church was filled to overflowing, with friends and multitudes of those to whom he had ministered, gathered outside, reverently awaiting to do him homage. Whether any specialists would ever attain unto the position held by Dr. Fisher, I do not know. Whether the specialist in the affairs of the Church could ever accomplish the work done by our pioneer clergy—I cannot say. But of this I am quite sure, that the ministers and the physicians of "the old school" have written records that "specialists" may find most difficult to equal.

—A. M. S.

BEWARE OF A WET PRESIDENT!

By Dr. Edwin C. Dinwiddie

Why do the drys insist upon the election of a "dry" President? Because all powers affecting the enforcement of Prohibition converge in him.

1. **Appointing Powers.** Through his appointing powers alone a "wet" President would wield an immense influence against the policy of Prohibition and against its enforcement, and could thus practically destroy the Eighteenth Amendment—the ex-

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EDITORIAL

RALLY DAY

Now that the vacation season is about ended, and the schools are opening all over the land, our congregations and Sunday Schools should be girding up their loins for the spiritual campaign of another year. Too few have escaped unscathed from the comparative ease and lethargy of the warm season. That "summer slump" is all too common. Lost momentum must be regained. Incentives must be held out for a fresh start. Perhaps it is too much to expect that we should always work at high pressure or hold ourselves up to the highest standards of which we are capable. It is so tragically easy to "let down," to "run down"—and then to stay down. Indifference breeds inertia and idleness, and nobody can doubt that these are unhealthy symptoms for an individual or an organization. Hence the call to "rally round the flag" is normal, natural, imperative. In a day when so many are inclined to be too easily satisfied with themselves, we should assuredly magnify the importance of *making a new covenant of allegiance, repeating again the vows of loyalty, exacting from ourselves the solemn promise to make the year ahead a better, nobler year than any in the past.*

All this is involved in a genuine Rally Day. God forbid that it should be merely a form of hullabaloo, an enjoyable celebration, the repetition of a program of lively songs and meaningless words. We should as spiritual leaders exalt it in our own hearts as the time for a *real advance* in our own lives. If it means that to us, it is likely we can make it also a Mount of Transfiguration for others. Perhaps we could do no better than to take that dear old prayer-hymn (No. 642 in our Hymnal), "More Love to Thee, O Christ," as the basis of our study on Rally Day, striving to make it the prevailing prayer of every heart. For, after all, it will be Rally Day in name only and not in fact, if at the beginning of this season of duty and opportunity we do not yearn for a deepening love and loyalty to our Saviour. But if our love for Him is quickened, then no power on earth or in hell can prevent it from being a real Rally Day in our lives:

* * *

HOW TO MAKE THE MEETINGS OF THE SYNODS MORE EFFECTIVE

There are seven Synods in the Reformed Church. All of them meet this Fall in the eight weeks of September and October. In theory, according to the Constitution, they are composed of representative ministers and elders

of the Classes, but in reality, since all meet in general convention, they are constituted of every minister and a delegate elder from every congregation or charge in the denomination. Consequently they should have an aggregate attendance of approximately 2,500 ministers and elders. Such a series of gatherings representing every section of the Church should have tremendous significance for the life of the whole body and a most wholesome effect upon all of its parts. They furnish occasion for fine fellowship and mutual acquaintance. Some brethren rarely meet with their fellow ministers except at these annual conclaves. Here they can exchange ideas and discuss common problems and keep their friendships in repair.

The peril which besets these meetings is characteristic of all spiritual and religious movements. It is the danger of *retaining the form and losing the spirit*. The temptation of transacting the business of the body in a rapid and routine fashion is one of the besetting sins of these gatherings. Routine and rut have practically the same root and often the same result. How to deliver these bodies from the snare of this fowler may well claim our earnest attention.

The Synods stand as a sort of connecting link between the General Synod and the Classes. They receive recommendations and instructions from the General Synod and they consider the actions and overtures of the Classes. But they have no legislative powers regarding the actions of General Synod, and only in a few particulars regarding the actions of the Classes. They have tasks marked out for themselves and problems of their own concerning which their actions are final.

With reference to the work which heads up in the General Synod, the District Synods should be largely *inspirational and encouraging*, rather than legislative and discretionary. All too little time at these meetings is given to this, and too much time is consumed in passing formal resolutions and in adopting glittering generalities which are void of life and meaning. Often many hours are devoted to the most trivial and inconsequential matters, and the real issues confronting the Church are passed by without proper recognition or emphasis. The great issues of the Church today are Evangelism, Social Service, Missions, Home and Foreign, Religious Education, Ministerial Relief, Church Union, War, Prohibition, Christian Citizenship, the Home, and In-

dustry. In no uncertain terms the Synods should declare their convictions on these great religious and social questions, and do so not merely by formulating and passing harmless resolutions but by creating through discussion and devotion a resolute conviction in the minds and hearts of their members which will send them back to their constituency and there kindle the same fires in the hearts of those for whom they are responsible and whose spiritual leaders they are. Too often our resolutions are still-born because they spring from faint conviction and are scarcely expected to live longer than the breath that uttered them.

The Synods should seek to make effective the program outlined by General Synod. They should stimulate an eagerness on the part of pastors and people to bring about its realization. Take the matter of the Apportionment which General Synod hands down to support the causes heading up in that body. The Synods cannot change the amounts adopted by General Synod, but they can so visualize and so magnify these causes that Classes and congregations upon whom the responsibility of raising these sums, devolves, will enter more enthusiastically and more effectively upon this task.

Take the work of Evangelism. Can any Synod sit complacently by when it observes that scores of its congregations have had no accessions or but slight increase of members in a whole year? Should it not wax indignant and impatient with itself and summon all its resources of prayer and power in a co-operative Evangelistic effort to win men and women for Christ?

And so with regard to all other phases of the Church's life, the Synods should prove a rallying call to greater action and deeper life. Here are the great issues and if the Synods miss the opportunity of rousing the whole Church to face these issues and to push them forward, they scarcely justify the time and money which their meetings entail.

The Synods, however, have matters which belong to them directly. Every one of our twelve educational institutions belongs to one or another or several, of the Synods. So do the Publication interests, and likewise the majority of our benevolent homes, such as our Orphans' Homes, Homes for the Aged, etc. Here again something more than stereotyped resolution is required.

In several Synods, like the Eastern and the German Synod of the East, the question of merging, division, or realignment will have to be considered. Special Committees have been at work on this problem for more than a year and these committees have definite recommendations to offer which may vitally affect the Synods involved.

From all this it is manifest that the meetings of the Synods this Fall are of more than passing interest, and they can be made of paramount significance for the whole Church if their functions and values are duly recognized and appreciated.

—C. E. S.

* * *

IS THE COUNTRY CHURCH PASSING?

Among the songs that sweeten memories with melody, few have stirred souls with truer emotion than "The Little Brown Church in the Vale." But as a type many feel that this Church is rapidly passing away. The Emporia (Kansas) *Gazette* says that during the decade from 1916 to 1926, no less than 172 Methodist Churches in Kansas closed their doors, and yet the Methodists report a 17% gain in membership.

A Western editor comments on this situation as follows: "The country Church has lost its character as a religious and social center. People who used to attend these hallowed places are now motoring Churchward. Thirty or forty miles no longer mean anything, where highways are smooth. As a result the larger Churches and larger congregations in the towns draw many from the countryside. Others remain at the farm and village home and receive their spiritual inspiration by radio. 'Neighborhood' is no longer a narrowly circumscribed locality. It is bounded and measured north, east, south and

west by 'miles per gallon.' The passing of the old neighborhood Church does not mean fewer Church worshippers or spiritual laxity. Nor does a multiplicity of modern blessings signify lack of humble recognition."

This may be the real condition in some sections of the country, but we have not found this process operating so rapidly in the East. The common use of cars has made it easier for many country folks to attend Church, and has even served to keep in connection with rural congregations hundreds of their members who now live in cities and towns, but can easily attend the old home Church by auto. It will not be necessary, for a long time to come, for many of our flourishing rural Churches to close their doors, if they take advantage of their opportunity to make their worship and work as attractive as that in city Churches. The articles on the Rural Church which appear regularly in this journal are unusually stimulating not only because so considerable a percentage of our denominational constituency is to be found in small towns or in the open country, but also because of the optimistic spirit in which for the most part these discussions are carried on and the forward-looking plans they embody for an increasingly useful religious work in the years ahead. The great urban centers are not to have a monopoly of aggressive Church work, in spite of the modern inventions, the shifting of population and the rapid pace of a machine age that has in many ways made the work of the rural parish more difficult. The "annihilation of distance," however, is bound to make for the consolidation of many of the smaller Churches into large, well-manned and well-equipped congregations on a par with those in the cities.

* * *

A PASTOR REBUKED

"Little Elizabeth is five years old. She has been well taught by her pious mother, and exhibits a degree of maturity not often seen at her age. Especially she thinks much about the salvation of her soul—about Christ, and heaven, and hell. A few days ago, Mr. J., the good pastor, visited her mother for religious conversation. He conversed long and faithfully with Mrs. ——, but said nothing to her little daughter, who sat at her feet with attentive ear during the whole visit; no, he did not even look at her. The good man went away, and as soon as he had closed the door the child looked up to her mother with tearful eyes, and said, "Mother, I guess Mr. J. thinks I have not got any soul."

It may surprise you to learn that this quotation is taken from the MESSENGER of July 18, 1835. The admonition which it contains is almost a hundred years old, but it is just as timely as it ever was. Only a few days ago, in a conversation about pastoral visits, several parents remarked about the great difference in two pastors which they had in their community. The one, they said, paid little or no attention to the children; the other always seemed to be supremely interested in them, gave them a considerable part of his attention, and made them feel perfectly "at home" in his presence. It is not difficult to figure out the results.

An elder of the Reformed Church said in our hearing not long ago: "It is simply amazing how little attention some pastors pay to the boys and girls. The result is that many of these boys and girls grow up to pay little or no attention to the pastor. Our minister is not a brilliant scholar, nor is his delivery particularly good, but he knows everybody in his parish, old and young, and he binds them to him with such bonds of loyalty that it is not possible for others to wean them away from our Church." Here is a lesson certainly worth learning. How much attention are you giving to the children?

* * *

"LEGAL" ASSISTANCE

In the astounding revelations which have come to Philadelphians through the report of the Grand Jury, under the guidance of District Attorney Monaghan, with their

sordid story of the coalition between gunmen, bootleggers, police officials, politicians, and so-called "business men," one of the most significant phrases is to be found in the statement that at every point these enemies of society, who are a constant menace to the life and property of every citizen, were under "efficient legal advice and assistance." It is only an added demonstration of the fact that *among the most dangerous people in our country today are the "shyster" lawyers*, who are a disgrace to their profession, and ought to be counted among the master minds of our criminal class.

No matter how evil a man may be, it is possible for him, by paying big fees, to hire prominent attorneys and secure "legal advice" so terribly efficient that he becomes practically immune from serious punishment, even in a republic which is supposedly dedicated to liberty under law. Think of shrewd and designing men in the legal profession who are perverting their talents and giving themselves to the task of protecting and defending the most venomous beasts of prey, enabling these cowardly brutes to carry on their nefarious work of robbery and murder, and thus putting into jeopardy all who are innocent and law-abiding.

From time to time we have heard of the passing of drastic resolutions and threatened attempts on the part of Law Associations, both local and national, to eliminate from the ranks such unworthy members of a great profession, but who can question that very little has been done up to date in comparison with what ought to be done, if experts in law are to be regarded as friends, rather than enemies of society. Such "legal" assistance as these attorneys give to dangerous criminals is supremely illegal. It is a heinous offence against society.

* * *

GET BUSY!

In a Labor Day address we heard Mr. William Green, President of the American Federation of Labor, appeal to all good citizens to join in the effort to secure at least "two days of leisure" every week for all the workers in our land. The following day we read this wise word from Dr. Harry Emerson Fosdick, "*To give anybody leisure, so far from solving his problems, simply presents him with a deeper, more spiritual problem.*" It is not too much to say that the more authority one has to regulate his time, the more subtle is his temptation to waste it.

On a number of occasions THE MESSENGER has called attention to the fact that so small a proportion of our people know how to use their leisure aright. We have noted how frequently Americans return from their vacations so exhausted that it is necessary for them to rest awhile before they are ready to go back to work. Let us confess that this applies to Church folks as well as others. Perhaps no counsel that we can give at this important time, when the work of another Church season is opening, would be more valuable than this: *Do not be afraid of working too hard!* It would be a wonderful thing, indeed, if all of us had our minds fully made up to do more and better work in the year ahead than we have ever done before. It is no trifling defect, but a terrible sin, if pastors and Church workers are inclined to "take it easy" or to allow themselves to degenerate into the mood where they feel that they have perhaps done more than was necessary for the Lord's work, and are ready now to lower the standards. It is a fatal fault, "Woe unto them that are at ease in Zion!" They are false friends, who may do far more damage than open foes. The Church is cursed by the multitude of those who simply do not "mean business"; and bad as such folks are in the pews, they are even worse in the pulpit.

Just this morning we received from one of our most cherished friends a clipping, yellow with age. It tells this story by the late Dr. Booker T. Washington: The old negro was working in the cotton field one hot day in July. Suddenly he stopped, and looking toward the sky, he said: "O Lawd, de cotton am so grassy, de wuk am so hard, an' de sun am so hot, dat I b'lieve dis darkey am *called to preach!*" This friend intimates that when one sees how

some ministers allow things to drift and merely "farm" some ministers allow things to drift, and merely "farm" ness" of men who realize their spiritual responsibility and the account they will have to render to the Lord of the harvest, it is greatly to be feared that some of them have had a "call" to preach which is no more imperative than that of the old negro. Never were laziness and indifference more inexcusable than now. There is no room in the ministry for any man who thinks it is an easy task.

A Philadelphia editor complains that "we have in our beloved land some of the worst listeners who ever lived, breathed and had their being," and he calls for a "practical plan for the implantation of ideas without resort to skull-sawing and brain surgery." This complaint only emphasizes the difficulties with which the spiritual leaders of this year of grace must contend. It is truly a man's job to be a Christian leader in these hurrying, heedless days, and the supreme challenge of this hour would seem to be: GET BUSY!

* * *

The Parables of Safed the Sage

THE PARABLE OF GOING TO THE ANT

The little sister of the daughter of the daughter of Keturah ran unto me, saying, Grandpa, come and see the Ants.

And I said, My friend Solomon said, Go to the Ant, thou sluggard; and I will go.

And she brought me to where Four Ants were holding a Caterpillar and trying to drag it away. And we sate down and watched what would happen.

And the four were trying to Wound the Worm so that he should die. But he did not die Promptly or Willingly. And he was so much larger than they that he dragged himself and the Four Ants along the Path, although they endeavored to Hold him Back.

And one of the Ants let go, and hastened way and told other Ants. And they came, one by one, this one from his Shop and that one from his Farm, and found the track which the Worm had made, and smelt their way along until they found him. And they also laid hold on him.

And I said, They are Well Organized.

And before very long there were a Dozen Ants, and they were all Busy. And they were so many and so strong, the Worm was not able to Continue the even tenor of his way, and they Dragged him whither they would.

And more Ants kept coming.

But the Ants who were already there began to Calculate, and to say, What will One Worm be among so many, when it cometh to the Division?

And their Efficiency Experts said, This will reduce the Dividends. And we must Freeze out the Minority Stockholders.

So they began to kick off the Late Arrivals, and to drive them away. And at the end there were not many Ants left but those whom we thought we identified as the Original Four.

And the little maiden said, There is much to be learned from Ants.

And I said, I wonder if it doth not sometimes happen that the Ants who discover the Worm, and who hold him when the dragging is hard, are the ones who are Kicked Off.

And she said, Is it so among People?

And I said, It hath been known to happen. But usually the Original Stockholders who are in on the Ground Floor are able to elect themselves Directors and distribute the Dividends.

And she said: Ants are interesting, but I felt sorry for the Worm.

And I said, This is rather an hard world for Worms; but in the end they have their revenge upon us.

The City Without a Church

By F. W. NORWOOD, D. D., Minister of the City Temple.

(Preached in Eccleston Guildhouse, London, June 24, 1928)

"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."—Rev. xxi. 22.

The Book of Revelation has a deterrent effect upon the minds of ordinary men and women. They are not familiar with its symbolism, and they are not comfortable with its predictive passages. They feel that they are uncertain of its meaning, as indeed they are uncertain of the future generally. They are much more comfortable reading history than prophecy; they seem there to have the solid ground beneath their feet. They feel as if they can look steadily at things that have actually happened and draw deductions from them; but things that are yet to happen are too obscure to be seen distinctly and too uncertain to form the basis of definite conclusions. Therefore, the ordinary man reads the Book of Revelation with diffidence, if perhaps he does not omit to read it altogether.

But we might remember that the Book of Revelation was written by a man, and a man who is always interesting, and we might at least try to get behind the human facts in his life. I want to suggest to you that he was a man who loved Jerusalem dearly, loved it perhaps as we love London or some other city or even village, with which our own life-history is intertwined and in which the history of the race seems to be bound up.

For my part, I seem to know this man a little better since recently I wandered in and around Jerusalem for a little while, and I feel as I know something of his mind that I did not know before, not perhaps in its prophetic regions, but at least in that portion of his mind where he treasured his love for his native city. I think I can actualize the city that he was thinking of now more clearly than I could once. I think, too, I could share his dream of an ideal city, and perhaps I can do what is more difficult, appreciate his attitude of mind when he suggested that there are some things that have to disappear even from the ideal city which had been dear to him through life. Always there is the city of actuality and the city of our dreams, and always the city of our dreams involves the sacrifice of much that was dear to us in the city of actuality.

I feel sure, for instance, that this man must often have sat upon the Mount of Olives and looked down upon that romantic, historic city of Jerusalem. Everybody does that to this very day. If you say that you want to see the city of Jerusalem they will surely take you to the Mount of Olives. The Master was frequently there with His disciples. Jerusalem is the most compact city in the world. It is throned upon a hill. Its height is accentuated by the deep ravines that almost entirely surround it, and its exclusiveness is emphasized by the wall that engirdles it. It does not spread itself out as London does far into the country, the gaps between the houses growing wider and wider, until at last the green countryside flows around it like a sea. One can quite understand how it would occur to this man's mind that the city had been shaped in heaven, shaped as it were by angels' hands, and then set upon its base foursquare and complete. One knows exactly what aspects of the city struck his eyes and his mind from where he would be sitting upon the Mount of Olives. He would see right before him the glorious Temple, dazzling white, with its golden dome and roofs flashing in the sun, and with its engirdling wall—the Holy City—the City of God.

And then, if he had anything of the idealist or of the artist in his composition, he would begin to reflect that everything in that city was not glitter or gold. Down

there in the streets there were dark and sombre things. There were deep and sombre things in the mind of men. There were haunts of the devil as well as the Temple of God. Idealism is very largely the reaction against horrid realism. Our ordinary outlook is compounded of the beautiful and the vile; majesty and deformity, beauty and ugliness, they are the elements of our human vision. We do not dream in a garden, we rather sleep there, unless the wilderness, either in actuality or in the vision of the mind, offers a contrast to the garden. We need contrast to give us balance of mind. The cup of life unless pain and joy be mingled there holds but water and never wine.

of ideal cities. They may come back all the stronger to clean up some fetid corner in the dark city of actuality. But what goes through my mind like a flash and appeals to me irresistibly is the daring insight of this man which made him immediately suggest that in that ideal city some things would have to disappear that in themselves were precious. We know what it was his eyes were resting upon, as I have said. Sitting there upon the Mount of Olives, right before him was the glorious Temple dazzling white, scintillating with gold, flashing under sunbeams, protected and engirdled by its walls. And now listen to this: "And I saw no temple therein.... And the city had no need of the sun.... And the gates of it shall not be shut at all by day: for there shall be no night there." Now think what it means for a Jew to say a thing like that! All that glory of Jerusalem dissolved in a moment, swept into oblivion.

There is something there that is wonderful. The insight is marvellous. We have grown weary of dream-cities. Perhaps you do not believe in them any longer. You are very conscious of the murky old city of actuality, and find it difficult to preserve any ideals at all. We have had so much in history of this attempt to bring down a city from heaven and plant it in a rugged, intractable world. Nothing has been more pathetic than that in all the range of history. Cities do veritably come down from God, but the feet of men have to struggle up into them through dark and noisome valleys. It is wonderful how often the extremists occupy common ground. You will often hear men speak about the elimination of the Church as if it were an outworn institution. They have no use for it, they have no place for it. You will often hear men advocate some kind of equalitarianism, but when you analyze their thought and their speech you will find they do not mean that at all; they mean some kind of class-war, some bitter resentment on the part of the have-nots against the haves. You often hear people speak wildly and unwisely about internationalism, as if all countries were alike, and none was more precious than another; and they would advocate the scrapping of institutions and the throwing wide of gates as though nothing had been won through the centuries that was worth holding. But, you see, this man was of a different type. The things that he said were to go were the things that he loved the most, and he only saw them disappearing because he loved them; and that is a very different attitude of mind. He said that the gates of the city should not be shut by day, and night there should not be.

He seemed to see that most amazing truth, that the reason our idealisms do not come true is that we are not ready to part with what is precious. We could have world-peace doubtless if we would sacrifice our walls; but our walls we will not part with. We want peace—and the walls. We do not see clearly that it is our walls that make peace impossible. They provoke our own arrogance within, and they incite the hostility of our enemies without. Now I am not suggesting that all the walls should be immediately swept away; only I am suggesting that we shall make no more progress towards world-peace than just in so far as we are prepared to let go the defences upon which we have depended.

When I was walking round about Jerusalem I wondered sometimes if this man's dream were not actually coming true. I pray that under the governance of the British people this old Jerusalem may be

SOME PINES I SAW

Elizabeth W. Fry

Like sentinels they seemed to stand;
While other trees were big and
grand,
Yet these pines, rising straight and
tall,
Were the guide-posts for us all.

I watched the others move and
swerve
From side to side, with many a
curve,
But my tall pine friends kept pointing
high
To a place in the blue—in yon far
sky.

And what a lesson for you and me!
Are we like the pines? Do others
see?
Do our lives point out the way to go,
To be with our Father, Who loves
us so?

And so one can understand how this man, looking down upon the dear city he loved so well, yet conscious of its deformity underlying its beauty, began to dream of an ideal city. Its configuration, as I have said, was fixed by geographical factors. He said: "I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Her dainty feet were not stained with the mud of the murky valley. They seemed as if they had only been touched by the clouds of heaven and as if they radiated a blue radiance. The walls of the city seemed to him like the hem of her ample robe, glittering with jewels where they touched the earth. She sat like a bride amidst all the lavish hospitality of a bridal. Exclusiveness was banished with smiles. The gates of the city stood wide open; three on every side, offering equal admission, equal welcome to all the nations of the earth; three upon the east, three upon the north, three upon the south, and three towards the setting sun. She seemed to welcome blithely all the nations of the earth to share in her festivity. Her holiness was not the narrow pedantic holiness of the Pharisees, but wholeness, surrounded by the radiance of the rainbow, which suggested that all the parti-colors in the world were capable of being resolved into one dazzling whiteness. The city of his dream!

God be thanked for men who can dream

cleaner and sweeter and freer. I think it is actually becoming so. I believe that Jerusalem will become again the world's Holy City. For centuries now Rome has been the dominant city in Christendom. But Rome alongside Jerusalem is poor and weak, weak in tradition. It is not the home of the great things that Jerusalem is. When Jerusalem is under the governance of a great Power like our own we can see already the streams of humanity flowing into it from every corner of the earth, and one wonders if part of this dream at least is not actually coming true. Do our dreams never come true? We never see them actualized as though they came down out of heaven. They are actualized so gradually and amid such turmoil that we seldom recognize that they have been actualized until long afterwards. No one is more foolish than the man who thinks that Jerusalem, Palestine, is a quiet back water of the world. I am no prophet and do not profess to be, but I would be prepared to put a sentence like that on record for vindication fifty years hence. I believe that the greatest things in this century will circle around Jerusalem as upon a pivot. I am not sure that this man's dream is not in a measure coming true.

Now he said, The sun shall not shine upon it by day. What he was visualizing doubtless was the special glory that seemed to be given to the sun's rays as it flashed upon the golden summits of the Jewish Temple. Oh there would be little need for bitter poverty and wretchedness in this world if we did not make our narrow interests a burning-glass with which to attract the rays of God's sun. We are not ready yet that the glory of God should lighten all the nations; and it is only as we see that, as our ideals come true, we have got to sacrifice some things we held to be precious, that they can ever come true.

Now look at this last passage, my text: "I saw no temple therein." For a man who sat upon the Mount of Olives with that Temple filling all his vision, a man who was a Jew, steeped in the tradition of his race, that was a daring thing to say. But he was right. Already that Temple had grown too contracted. He knew for his own part that his own Master and himself were not judged worthy to be within it. That is the worst of temples and of Churches, they shut out far more than they shut in. There is no Church in the world that is big enough to hold the grace of God. There never has been a Church, no matter how high-sounding its titles, though it call itself Catholic, which has not at any and every moment shut out far more than it could shut in. It is a great thing when we can love the Church so much that we see that there are some things greater still.

Do not misunderstand me, I am not disparaging the Church: why should I? I am a man who lives for the Church; it is my hallowed task in life to make her minis-

tration dear to men and women if I can; and yet I have never seen the Church yet that could hold all the grace of God. I am persuaded that there are multitudes of souls whom we could reach more effectively if we were not hampered by our mistaken devotion to the forms of the Church. The Church is not greater than the soul of man. Why, when you come to think of it, religion is the most difficult thing in the world to organize; it is too delicate, too sensitive, too individual. The moment you begin to organize religion you begin to

would it not? I ask you by what right we presume to organize the Church upon metaphysical statements which nobody can actually test, and refuse the tremendous challenge that Jesus makes to us with every word that He speaks. I know we must be practical, of course. You will begin to think that I am an impossible sort of person to say such disturbing things; that is, if you ever are disturbed: it takes a lot to disturb a congregation. They have a way of expecting the man in the pulpit to say all manner of things, and go on their way not much shaken. But whenever we do come to face up to Jesus Christ and to what He lived for and what He said, we will find Him a very uncomfortable person to deal with; and we will find that institutions can never be more than the handmaids of Christ, and they ought to be the most fluid things in the world. I have no doubt that a body of people like this one can get together upon a certain agreed basis and find a very real fellowship, but if we dared to go down into the very interior of our lives, into the places where we actually live, and the things we actually think, you would find that if there were five hundred people here now, there would be five hundred shades of difference.

Do you see my point—that this man loved the Church. It is easy, of course, if we do not love the Church, to disparage it and say, "Oh, away with it!" But the great thing is to love the Church and use her, and yet see that there are greater and more wonderful and more beautiful things that the Church cannot comprise. Oh never let your Church stand between you and the soul of man; never let your Church stand between God and man.

It seems as if the stern and inscrutable providence of God is forcing us to open wide the gates in these strange days in which we are living. He is breaking up our conventions. But He is letting in the fuller truth, He is revealing the wider vision. "I saw no temple therein." There may come a day when religion, without ceasing to be vital, will be more independent in its forms and its ceremonies than it is today; and there must come a time somewhere, if not here, when this man's inspired vision shall be strictly and precisely correct: "I saw no temple therein."

I have missed the mark if I have suggested to you that you should love your Church less. That is the worst of it; extremists meet. Your super-patriot is usually taken for a traitor; your inspired saint has been crucified as a blasphemer. Anybody who sees the spiritual truth and dares to proclaim it is by nine-tenths of his fellows branded as subversive. Yet there is the truth. We reach our ideals just as fast as, while loving the old actualities, we can bear to see them go. Oh, love your Church with all your heart, with all your mind, but remember that "the love of God is wider than the measure of man's mind," and the vanished temple is the simple paradox.

Beer and Whiskey at Home and Abroad

BY WILLIAM C. ALLEN

Following my sixteenth visit to England it may be interesting to consider the temperance situation in that country and the reactions there from America.

In conversation with a leading London temperance worker I inquired when he thought the Empire would undertake Prohibition. He sadly replied, "Not for a long time."

On July 18, 1928, the Minister of Labor reported that at that time there were in England 205,884 more unemployed persons than one year before. A labor correspondent of the "London Daily News" has this

summer estimated that the total population on the poverty line, or actually below it, is between 7,000,000 and 8,000,000 people. This is in a population far less than that of the United States. When we recollect the admittedly close relationship between intoxicants and much of the poverty of the world, we are almost aghast as we think of the economic prospects of hundreds of thousands of families in our beautiful sister country across the Atlantic.

Apparently whilst many of the humbler classes of Great Britain do not care about the future effects of intemperance, not a

few leaders of the Labor and Liberal parties are keenly alive thereto. These men have been contending with the Tory party—now in power—because of the grip the last-mentioned organization has upon the protection and so-called regulation of the traffic in drink. This attitude of the labor leaders has been evidenced during late debates in Parliament growing out of the proposal to reduce by one-quarter the licenses paid to the government by the public houses (saloons) of England. Philip Snowden, Ex-Chancellor of the Exchequer (Labor Party), when contesting sugges-

tions to help the brewers, stated that whilst it was true the consumption of drink had fallen since the war, the profits of the trade had risen from £10,000,000 to £24,000,000 per year. He proved that despite efforts to make it appear that the beer and whisky businesses were "depressed," the profits on the turnover since 1914 had increased 200 per cent. "This," ironically exclaimed Snowden, "is the depressed industry!" As over the world, so is it in England, you give the business an inch and it takes an ell.

If one glances through the financial columns of the London newspapers it may be seen that whilst not a few big concerns representing various industries have announced meager or no gains since the war, the beer and spirit businesses have almost invariably reported huge profits and dividends on the capital invested. These breweries and whisky houses prosper on the habits and weaknesses of their customers, many of whom are in the lower strata of society.

Statistics comparing the arrests or convictions for drunkenness in England or her commonwealths with those in the United States are often misleading. I have seen men staggering or rolling into the gutters, unsteady men and women guzzling and jamming the doors of the public houses just as they did in American cities 40 years ago. Few seem to consider such sights worthy of notice. Such sights no longer obtain in the United States. The incisive replies to questions addressed at random to workmen on the American streets, the milk bottles and full dinner

pails witnessed at the noon hour are all in striking contrast to experiences in other countries where even under governmental control intoxicants are used. Yet most English and colonial newspapers fail to publish facts as to the many successes of Prohibition in America.

Apparently a majority of the English people desire to see a breakdown of Prohibition in America. Many families in the peerage, rich members of Parliament, some great endowments and trusts derive a large part of their incomes from the traffic in intoxicants. It seems to be inevitable that many leaders of public opinion under such circumstances look leniently upon rum-running into the United States. This attitude is largely rooted in the belief that if Prohibition is successful in America it will be only a question of time when England, in order to maintain a leading economic position, must face the onward march of reform. Personal habits must be changed, beer and spirit profits will be diminished. As far as can be seen—in spite of much propaganda to the contrary—the fact is gradually being recognized that whereas American workers have a wonderful variety of delightful soft drinks, save money and enjoy many home comforts, and keep clear-headed and efficient, their English brethren are often handicapped by drink. All the difference cannot be laid to Prohibition, but a large part of it can be. If we are disposed to take a selfish view of the world-wide drink situation the economic prospects of America seem very bright. But the true reformer in the United States does not wish

to be selfish—his desire is to help humanity abroad.

Among the stirring advocates of temperance in England are Lord and Lady Astor. The former will go anywhere, preside at any meeting, lend the prestige of his great wealth and social position on behalf of the cause. Because of his untiring fight on the entrenched foes of temperance he has forfeited the notable political preferment which might have been his for the asking. Lord Astor is of American descent. His wife—a brilliant member of the House of Commons—was a Virginian. The women of America may well be proud of her.

Returning to America this summer there sat near us in the dining saloon of the S. S. "République" a family of German-Americans, consisting of the parents and five beautifully behaved children. One day the father talked about the coming Presidential election. He claimed that prior to national Prohibition about 20 per cent of the fathers' incomes in very many families had gone to drink. With Prohibition a large part of that kind of expenditure had ceased. As a consequence many of the women of the United States have had telephones, radios, cars, many other home enjoyments and happier home life. He argued that if only an implied setback to Prohibition seizes the country, a slow-coming but ultimate radical change for the worse in the position and pleasures of American women may be expected. He impressively emphasized his belief that the result rests with the women of America.

Philadelphia, 1928.

My Faith and My Hope

A. E. TRUXAL, D. D.

XVII—MANKIND

The ancient Greeks said that the most important thing for anyone to know was to know himself. But in order to know himself man needs also some knowledge of mankind as a whole, of the race to which he belongs. There are some things which he cannot know; perhaps never will learn. No one can answer the question: Where, when and how did man originate. The Bible gives the place as the garden of Eden. But where was that garden? Scholars answered, some place in Southern Asia. Lately, however, indications have been found pointing to Central or Northern Asia as the birthplace of mankind.

There is nothing certain about it. The time is in like manner uncertain. Efforts were made years ago to fix the date of man's creation from Bible data. According to that calculation the time of Adam's creation was fixed at 4004 years before the birth of Christ. But discoveries made in Egypt and in the Babylonian district show that man existed on the earth much earlier than that date. But no one knows when he was created. The manner of man's creation is likewise uncertain. The account of creation given in Genesis was for a long time considered by Jews and Christians as a literal description of man's origin; and it is by a large number of persons so regarded yet. But in the light of modern knowledge many scholars cannot accept it as actual history. As a metaphorical representation the account contains important truth. It teaches that God created man, and made him male and female; that two factors entered into his constitution, one from below, from the earth, the other from above by the breath of God, and therefore he is made in the image of God. But that God pursued the process of man's creation as indicated by the words of the Biblical account is not believed by many learned students of the Bible. Biologists believe that God created

everything by a process of evolution and that man's bodily nature was developed by a long process from below, and that when the body had reached the proper stage God endowed it with a spiritual nature by an inbreathing from Himself, which raised man high above the animal and allied him with God. Much and strong evidence is

ROOSEVELT AND THE SALOON

In the "Atlantic Monthly" for Sept., 1897, the New York Commissioner of Police, Theodore Roosevelt, wrote of his stormy experience as the head of the Police Department. In the article, he thus arraigns the liquor traffic: "Any man who studies the social condition of the poor knows that liquor works more ruin than any other one cause. The liquor business does not stand on the same footing with other occupations. It always tends to produce criminality in the population at large and law-breaking among the saloonkeepers themselves." In referring to the forces that opposed him in closing the saloons on Sunday, he said: "The rich brewers and liquor sellers who had made money rapidly by violating the excise law, with the corrupt connivance of the police, raved with anger, and every corrupt politician and newspaper in the city gave them clamorous assistance; but the poor man and, notably, the poor man's wife and children, benefitted very greatly by what we did. The one important element in good citizenship in our country is obedience to law. This we gave."

submitted in support of this hypothesis. But it is not conclusively proven. Neither is the Genesis account proven. Hence I repeat, no one can tell when, where and how mankind originated. Neither does it matter. Such knowledge is not necessary to salvation. Anyone can believe on the subject of creation what seems good to his own soul. He may accept the literal construction of the Biblical account, or hold some other view. But he must allow other persons to believe what is well pleasing to them.

The Races of Men

Mankind is composed of different races. The most patent distinguishing feature is that of color. Some authorities regard mankind as divided into five races—white, black, brown, yellow and red. Other distinguishing features are the nature of the hair, shape of head and face, size of body. Some biologists find only three different races, designated as Negroid, Mongoloid and Caucasoid. How did the different races originate, and how will they end? If mankind came from one original ancestor as the Scriptures teach and science seems to demand, how did it develop in such different directions? What caused the various characteristics to appear and to become fixed? Some say the sun, the climate, food, occupation and customs caused the variations. Others, when a low grade African is viewed by the side of a cultured Englishman, impressed by the great difference, conclude that the races must have had different heads. Again it may be asked: Will the differentiation be followed by a unification? Will the different races become amalgamated into one race? We may ask these questions, but we cannot answer them. We may speculate in regard to them, but we cannot come to a positive conclusion.

Perhaps the differences between the races have been unduly magnified and the sameness too much overlooked. All the groups

of men can intermarry, which proves them to belong to one species. They all have the same physical constitution; the same blood in their veins, they are all subject to the same diseases, they are all endowed with the same mental and emotional powers, they all come into the world in the same way and go out in the same manner. Yet they do not all stand on the same plane. Some are much farther advanced in every way than others. Experiences, opportunities, religion, education and culture have exalted them. Backward people under the same circumstances and conditions might have advanced to the front rank too. The American negroes who had been in slavery hundreds of years have made marvellous progress since they were given their freedom. They now, in less than a hundred years, have their farmers, mechanics, merchants, doctors, lawyers, teachers and preachers. Give them equal privileges and opportunities for a thousand years to come and will they not stand much higher than they do now! The Japanese are a cleanly, intelligent and enterprising people. It is a question whether any race is inherently higher or lower than other races. Some have reached higher standards of civilization and well-being by opportunity, education and religion.

The opinion of biologists seems to be that amalgamation of the races would be an injury to mankind. It is claimed that it would not raise the lower, but lower the higher. True, in past times it was claimed that the amalgamation of the English, Scotch, Irish, Germans and Scandinavians, who came to this country, produced a

vigorous and ingenious American people. Yet it is said that if the Latin, Slav and Asiatic people in our midst were to become mixed with our people the standard of Americans would be lowered. These are speculative questions, but it seems to me that if all races were amalgamated the result would be the raising of the lower and perhaps the lowering of the higher, but the general average would be raised and mankind placed in position for greater advancement in the future.

One of the greatest obstacles in the way of the progress of mankind is race prejudice and nationalistic prejudice. The removal of this prejudice is the great problem of today. The Church ought to have a voice on the subject. Theoretically many believe in the brotherhood of man; practically very few do so. Nations profess to be in favor of peace, but they go on enlarging their armies and navies and increasing the munitions of war. The Churches are beginning to assert themselves and to teach nations that they are neighbors one to another and ought to treat each other as neighbors. The larger ought not exploit the smaller. The stronger ought to help the weaker. And the different races ought to treat one another and deal with each other according to Christian principles. This is the Gospel which it seems to me ought to be preached throughout all the earth. The world cannot be saved until selfishness is driven out of the hearts of men and women.

Another significant fact revealed by the study of mankind is that nations and tribes of men, as far as their history can be

traced, began in a very low condition. Their origin was in barbarism. The original people found in England were barbarians. The early Teutons were a barbarous people. By comparing their condition in Caesar's time with the people of Germany today or with their descendants in England and America, it can be seen how they have risen gradually during the past 2,000 years. The same truth is revealed in the study of any nation whose history may be discovered. There is not anything in the whole world that indicates that mankind began in a high state and dropped to a low state. Everything points in the other direction. Everything begins in weakness. All life begins in infancy. The law of life is forward and upward. The golden age is not in the past, but in the future. It required many long ages of conflict and struggle and effort for mankind to reach its present standing. Alas, how much is lacking yet! Set up the standard of Christ and His Gospel and bring the world before it, and the deficiencies will appear. The world is full of ignorance, superstition, selfishness and heathenism, not only on one continent, but on all the continents, not only in one race, but in all the races, not only in one religion, but in all of them—the Christian religion not excepted. How many more long ages will be required to bring mankind to a final consummation? No one knows. Time does not count with the God of heaven and earth. A thousand years are with Him as one day. Let us trust in the Lord and faithfully serve Him in our day and generation and all will be well.

Why the Religious Survey?

BY THE REV. F. D. WITMER, Berlin, Penna.

One of the first essentials to be considered in ministering to a group is to find just what their needs and problems are. This is especially true when the Church attempts to minister to the various groups of a given community. To know as much as possible about the lives and modes of living of each group is to be able to serve them better. Only a poor merchant would lay in a stock of canoes in the ridges of the Alleghanies, or carry a stock of hill-side ploughs on the Eastern shore of the Atlantic. Yet the Church in the past has often failed to adapt herself to the conditions of the people to whom she ministered.

Probably this was due to the conception of the Church which held that her chief function consisted in holding worship services, Church Schools, conducting funerals, marriages, etc. Today most people believe that the Church should minister to the whole of life, that she should do the former things, but that she should also reach out into all phases of community life, sweetening and brightening them with her presence. It is this latter conception of the Church that prompts the survey and the methods peculiar to it.

In order to touch the community vitally in this matter, the Church must have knowledge of all the factors which go into the making or marring of the community life. Since all communities are in the truest sense founded upon their homes, it is but natural that in probing the depth of a district we begin with the homes. The number of children and their varying ages, the grades in which they are in school, the religious or non-religious character of the homes, are some of the facts gathered in making a survey. Few people will resent this close scrutiny if the person making the canvass will take a friendly and helpful attitude towards the problems of the people, and is found eager to assist in all things which make for a better community.

Why do we want to know all about the

family that we can learn? Simply because the more one knows of the mental and moral habits of people, the better one can work with them. And one of the things we want to find out is their Church connection or lack of it, for usually the Churches are the stabilizing factors in every community. They are the type that do not produce criminals; they are the type that usually are the better educated. We also want to know whether the ones outside the closest Church belong at a distance, or whether they do not belong at all, and whether they prefer one Church more than another. These groups usually carry the moral atmosphere and are the leavening influence.

We also want to know how many are not Churched, and find why they are not. This will give us clearly the problem which the Church has towards the outsiders. It will set a goal for the community. It will sometimes bring to light some things in the community which the Church needs to right before she can hope to win the wronged people without. Many times they who see us from without are the mirror which makes the Church turn crimson; if this be so we want to know.

Added to the above, the occupation of the people will in large measure help us to understand them. Is it seasonal? Do they depend on the summer roomers and lodgers to tide them through the winter? If a resort district where this is true, there will be a certain type of person to deal with. Are they the rank and file of farmers, who own their land? If they are, they usually are more interested in Church and school than otherwise. Are they renters, staying over for a year or two? They probably are not of the most stable "stuff." Thus each type—renter, owner, miner, woodsman—has his habits of thought. The Church does well to know these.

John has had a High School education, a fond and devoted mother tells the surveyor. That's fine! I suppose he is anxi-

ous to put that knowledge to use! Would it not be fine if he could be some leader of the younger boys and girls, or perhaps a secretary? The training acquired is being put to use more intelligently because the Church knew just how much training John had had, for training tells the leaders in a community just where the people stand. It is usually an index to ability. So when we want leaders in Church why should we not go to the surveyor and find just where James lives and what Mary is thinking in terms of education. All these things are at the minister's hand through the survey.

"To what Church does Mr. Jones belong?" "The Catholic, I think." "Well, then I guess I'll not bother him." For years that term "I think" has kept the people away from Jones. The community is almost solidly Protestant, and they "sure do" hate Catholics. Mr. Jones wonders why everybody gives him a cold shoulder, and the community in return never sees him attend any Church. But no Catholics for them, "no-sir-ree!" How surprised they are when, at the next Church meeting the results of the survey find that Jones happens to be a good Methodist, just aching to be invited into the community Church group, but far too sensitive and diffident to announce his desires or to mention his religion. "Why, we all thought he was a Catholic." How much fun it would be for the minister, who has always taken his people's verdict on such matters, to get out and find that that doubtful person may in time become his staunchest adherent. The survey does clear such misconceptions.

And lastly, but not least, it makes everybody feel that he has contributed something to better community understanding and co-operation. It shows where each neighbor stands, and often he will be found in a better light than the community formerly thought him. Each family wants to appear at its best, so they will try their best to give a good account of themselves, which after a time they will be called to live up to.

Why the survey? Because it is the quickest and best method of finding the needs of the community to which the

Church ministers. It clears misconceptions of long standing; it shows the moral, social, intellectual status of each group. It

includes the non-Churched and Churched membership of the community. In a word, it defines the task as nothing else can.

A Letter From London

BY ALBERT DAWSON

(*A Rewarding Interpretation of Men and Events Across the Sea*)

Honouring the Archbishop

The proposal to present the Archbishop of Canterbury and Mrs. Davidson with a tribute of affection and esteem is evoking ready response from all classes and all Churches. The Free Church tributes are quite remarkable. The Wesleyan Conference, by standing vote, decided to send to the Archbishop a letter congratulating him on his long service and expressing appreciation of his work. In proposing this, Dr. Barber said that the beautiful spirit in which Dr. Davidson had done his work and the wisdom with which he had been endowed were such that the whole Catholic Church rejoiced to express its feeling for him. Dr. Berry, Secretary of the Congregational Union of England and Wales, declares that the Archbishop "has been a real friend to us. We have always found him sympathetic and possessing a keen insight into our point of view." There is a strong desire that when the Archbishop retires the House of Lords should not cease to have the benefit of his wise counsel. The Rev. F. W. Newland, an ex-Chairman of the Congregational Union, thinks it would be a national calamity to deprive the Upper House of the sagacity and knowledge of one who has served so exceptionally. Mr. Newland renews the suggestion made in his Presidential address as Chairman of the Congregational Union in 1926, that Established and Free Churches alike should be represented in the House of Lords, "lawn sleeves" and "Geneva gowns" sitting side by side on the red benches. The Corporation of the City of London has resolved to present the freedom of the city to the Archbishop. Dr. Davidson has purchased for his future home No. 10 Cheyne Walk, Chelsea, a house held by Mr. Lloyd George from 1923 until last year. The appointment of the Archbishop's successor (who will almost certainly be the Archbishop of York, Dr. Cosmo Gordon Lang), will necessitate several episcopal re-arrangements. It has been suggested that the Bishop of London should succeed Dr. Lang, but Dr. Winnington Ingram has lost no time in making it known that he has no intention of accepting another sphere, if offered to him. "Though I have reached my threescore years and ten," he writes, "yet I am still blessed with such health and strength that I feel able to carry on the work of this diocese as I did ten years ago. The moment that I feel this strength failing me I shall be ready to hand over the work

to younger hands. But in that case I shall retire altogether and not seek lighter work elsewhere."

Two Important Decisions

The British Wesleyan Methodist Conference of 1928 has been marked by two important features: the adoption of the much-debated proposals for Methodist reunion, and the authorization of women ministers. This year's Conference at Liverpool marks the jubilee of laymen coming into the Representative Session; prior to 1878, laymen as such had no part in the government of the Wesleyan Church, and their admission was hotly contested. The Conference just held approved by a decisive majority the scheme for union of the Wesleyan Methodist, Primitive Methodist, and United Methodist Churches into one Church, "The Methodist Church." The resolution approving the union proposal was carried by more than the required 75 per cent—482 votes to 75, a majority of 86.3 per cent. A further resolution, that steps be taken to promote an Enabling Bill in Parliament was passed by 473 votes to 55—a majority of 88.4 per cent. The total vote of the three Churches in favour of reunion is 931 to 87. The future of the scheme is now practically assured. The Primitive Methodist Conference adopted the proposals by 175 votes to 22, and the United Methodist Conference by 274 to 10. It is hoped that the union will take effect in 1930 or 1931. It is pleasant to notice the sympathetic interest taken by Anglicans in the progress of movements towards unity in the Free Churches. The "Record," for instance, remarks that, with Scottish Presbyterianism practically one and English Methodism one, we see at work a movement for unity which will be consummated by a union as comprehensive as that in Canada. It is noted that the various Free Churches which are uniting are one in all essential doctrine, the differences between them being minor in comparison with those that are the source of such pain and controversy in the Established Church. The "Record" is convinced that when the leaders of the Anglican Church settle down to quiet thought and examine the underlying causes of difference between Churchmen, it will be possible to see where and why the differences arise. "Once this is done and the camouflage necessitated by controversy has worn off, things will be seen as they are, and a better day will dawn." The new President of the Wesleyan Conference is Dr. Lightley, of Leeds, who is at once a scholar, a circuit minister, and a wise administrator. Dr. Parkes Cadman, of New York, who is technically a lay member of the Representative Session of the English Wesleyan Methodist Conference, describing to the Conference the outlook for spiritual Christianity in the United States, said there was a passionate idealism there. He also told us that "Theology is not in favour in America because the people are not sufficiently intellectual."

Congregational Modernists

British Congregationalists, who last year, on the initiative of Dr. R. F. Horton, held a Conference on lines suggested by the Modern Churchmen's Conferences, have had a second gathering this summer at Oxford. The attendance, limited to Congregationalists, was less than last July—80 as compared with 140—but the proceedings were full of interest, had great significance, and were of much practical value. The general subject was "Our Authority—the Church, the Bible, Our Lord Jesus Christ: Science." Dr. Horton's summary of the proceedings gives an excellent idea of the drift of the discussions. "The conclusions we have reached," he said, "is in an extraordinary degree unanimous—unexpectedly unanimous. We were asking, What is the authority in religion? We have been inquiring into the authority of the Church and the Bible, and reason and science, but we have been led in a most remarkable way by almost every speaker to see distinctly that the authority in religion for us is Jesus Christ. Everyone has been brought, as it were, to that one great conclusion. The whole course of the Conference has been leading there. If any of you ever had any doubt as to what is meant by the Living Christ you must you must have had your doubt removed by the experience of this conference for you have been led to that unanimous conclusion about Christ by the fact that almost every speaker in this Conference has brought us into contact with the Living Christ. It has been an experience we must not and cannot forget. We have met together and found our own subjective experience confirmed by voice after voice and life after life. We recognize that it is the *consensus fidelium*—that fellowship in the faith which raises our subjective conviction to an objective authority."

(Continued on Page 14)

NEWS IN BRIEF

SYNODICAL MEETINGS FOR 1928

OHIO SYNOD:

Oct. 1—Calvary Church, Lima, Ohio.

MIDWEST SYNOD:

Oct. 2—Zion's Church, Terre Haute, Ind.

PITTSBURGH SYNOD:

Oct. 8—St. Paul's Church, Greenville, Pa.

EASTERN SYNOD:

Oct. 22—First Church, Easton, Pa.

POTOMAC SYNOD:

Oct. 23—Christ Church, Middletown, Md.

NOTICE

THE FALL MEETING of the REFORMED SUNDAY SCHOOL SUPERINTENDENTS ASSOCIATION will be held in HEIDELBERG CHURCH, Broad Street and Grange Avenue (5800 North) on Monday, Sept. 24th at 8 P. M. The speakers will be Mr. Walter E. Myers, General Secretary of the Pennsylvania Sabbath School Association, who will bring us a message regarding the forthcoming State Convention to be held in our city and the splen-

did program arranged for the occasion; and the Rev. Paul S. Leinbach, D. D. Executive Secretary of the Publication and Sunday School Board and Editor of the "Reformed Church Messenger," who will tell us of the outstanding features of the World's Sunday School Convention, held in Los Angeles, California, in July. You cannot afford to miss these inspirational messages. There will be special music, special singing and a social hour. We want every pastor, superintendent, officer, teacher and

Sunday School worker of every Reformed Sunday School present.

Zion Reformed Church, Millersville, Pa., extends a cordial invitation to all students attending The State Teachers' College to join in the services of the Reformed Church. It will give the members of the Reformed Church much pleasure to serve these young people. Students are asked to send their names to Mrs. Alice Keifer, 207 George St., Millersville. Any pastor knowing of a member of his congregation or Bible School contemplating enrolling at Millersville would confer a favor on student and Church should he forward the name of that student to Mrs. Alice Keifer.

Yours truly,

—Wm. T. Brundick.

CHANGE OF ADDRESS

After October 1, Rev. Roy Moorhead, from Montgomery, Pa., to Rockwood, Pa.

Rev. G. W. Schroer, from Morioka, Japan, to care of W. H. Rodeheffer, R. 3, St. Mary's, Ohio.

Rev. Alfred N. Sayres, of Lansdale, Pa., will speak on "The Pupil Centered Curriculum" at the Bucks Co. S. S. Association, Friday, Sept. 14, at 1.45 P. M., in St. Stephen's Church, Perkasie, Pa.

Rally Day, Sept. 23, is also to be Gift Day in First Church, Canton, O., Dr. R. W. Blemker, pastor, when it is hoped that at least \$1,000 will be contributed toward the Building Fund. Promotion Day will be held Sept. 23.

On Sept. 2 Rev. Howard Obold, pastor of St. Stephen's Church, Perkasie, Pa., and Dr. Albert G. Peters, pastor of St. Andrew's Church, Phila., Pa., exchanged pulpits.

Annual Harvest Home Services will be held Sept. 16 in St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor. Special Rally services will be held by the Sunday School on Sept. 16, which is also Home-Coming Day. The Holy Communion will be celebrated Oct. 14.

Bible School Rally Day will be held Sept. 23 in First Church, Carlisle, Pa., Rev. Roy E. Leinbach, pastor. Dr. Leon C. Prince will deliver the address on Rally Day. The Union Service held in First Church on Aug. 12 was largely attended. Rev. F. R. Lefever presented a stirring message.

September 2nd was Old Home Week Sunday at Ashland, Pa. At Zion's Church, the Junior Choir sang special selections at the morning service. The Senior Choir rendered an excellent program of music and song at the evening service. Mrs. A. R. Keim is the organist and chorister. The pastor, Dr. I. M. Schaeffer, preached an appropriate sermon on the theme, "Duty Versus Devotion" (Acts 13:13).

Rev. J. Nevin Bauman, pastor of Shiloh Church, Danville, Pa., was admitted to the Geisinger Hospital at Danville, on Aug. 29. For several days his condition was considered very serious, by reason of complications. We are grateful that a report from his bedside on Sept. 5 stated that his condition showed great improvement.

Harvest Home services were held in the 4 Churches of the Shermansburg Charge, Pa., Rev. C. M. Mitzell, pastor, on Sept. 2 and 9. The decorations consisting of fruit, vegetables and flowers, were profuse. The C. E. S. of Bethany Church, New Freedom, presented the congregation with a large bulletin board. The work is progressing nicely in this charge. The pastor began his 5th year on Sept. 1.

Dr. and Mrs. H. P. Dunlop, "the singing evangelists" of Chicago, are coming East. They will conduct evangelistic services in St. Paul's Church, Allentown, Pa., Sept. 23 to Oct. 7. Rev. E. Elmer Sensenig, pas-

tor, will be glad to receive communications for dates for the period following the Oct. 7th meeting. Mrs. Dunlop is a descendant of Rev. Philip Boehm, the pioneer father of the Reformed Church, and was formerly a resident of Allentown, Pa.

Dr. H. N. Kerst and family spent their vacation—the month of August and the first week of September—in Northern Michigan at Pon-she-wa-ing on Crooked Lake near Bay View. They also visited Mackinac Island, Saulte St. Marie, and many other interesting points in these northern regions, much to their pleasure and profit. Dr. Kerst returned to his pulpit in Trinity Church, Canton, O., on September 9.

Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, enjoyed a visit on Aug. 26th from Rev. and Mrs. David Dunn. Rev. Mr. Dunn was pastor of Calvary for 7 years, leaving Turtle Creek 5 years ago to become pastor of St. John's Church, Harrisburg, Pa. He preached in the morning to the Calvary congregation and at the evening union service of all the Churches of Turtle Creek, held in Calvary Church. Rev. Mr. Yount supplied Rev. Mr. Dunn's pulpit on Aug. 5.

Home-coming service was held in the morning on Sept. 9, in Grace Church, Allentown, Pa., Rev. Ralph S. Weiler, pastor, and at the evening service the pastor preached his fifth anniversary sermon. Annual Harvest Home service will be held Sept. 16. \$1,600 is the financial goal set for Rally Day, Oct. 14. The 5th Anniversary Number of "Grace News" contains an interesting "Retrospection," which contains some of the high lights of Grace Church's progress during the last 5 years.

Rev. Paul C. Scheirer has resigned the pastorate of St. Peter's Church, Allentown, Pa. He and his bride are now on a trip around the world. The Committee of Supply, appointed by East Pa. Classis, consists of Revs. H. I. Crow, H. J. Ehret and John F. DeLong, D. D. Any one desiring to communicate with the consistory can address its secretary, Mr. S. D. Adams, No. 1936 West Broad Street, Bethlehem, Pa., on any member of the Committee of Supply.

Rev. F. W. Schacht began his work in the Sugar Creek Charge, Allegheny Classis on July 1. The installation took place on Aug. 12, Rev. Francis R. Casselman, of Butler, giving the charge to the pastor, and Rev. Frank Hiack, of Butler, to the people. A reception was given to the pastor and family on the Church lawn, Aug. 5. The S. S. picnic on Labor Day was a great success, members and friends of the charge from near and far attending this annual affair. A C. E. Society has been started in St. Paul's Church, with a membership of 55. The work in the charge is very encouraging.

We have received a copy of the 9th Annual Announcement of the Williamsport, Pa., School of Religious Education, a 16-page pamphlet with cover, which is in every respect a credit to the School and to the city which fosters it. It is both interesting and gratifying that the Rev. W. C. Rittenhouse, pastor of St. John's Reformed Church, is the successful President and Director of the School. The faculty numbers 18 and a nominal tuition fee of \$2 per semester is charged. It would be well for those who are interested in religious education to make a study of the work of this school.

The 100th Anniversary services will be held in Christ Church of the Jefferson Charge, Codorus, Pa., Rev. Paul D. Yoder, pastor, on Oct. 28. A very worth while historical record is being prepared for the occasion. The Missionary Societies of the Church have each secured a barrel of empty fruit jars from the Hoffman Orphanage. Fall Communion will be held as follows: Jefferson, Preparatory services, Sept. 29, 7.30 P. M.; Holy Communion,

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Sept. 30; Stone Church, Preparatory service and confirmation, Saturday afternoon, Oct. 6; Holy Communion, Oct. 7; Shaffer's,

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Preparatory services, Oct. 13, 2 P. M.; Holy Communion, Oct. 14.

Salem Reformed Church, Harrisburg, Pa., has been chosen as the meeting place for the Laymen's Convention of our Church, which is to be held on Wednesday and Thursday, November 21 and 22. The program will consist of: (1) Addresses to laymen regarding the great work of the Church today: evangelism, world brotherhood, Stewardship, etc. (2) Discussions as to best plans and methods of work by laymen (in local Churches, Classes and the denomination as a whole). Some of the outstanding leaders of the Christian Church throughout the world will be present at this great gathering. There will probably be 700 or 800 laymen from all over the Reformed Church present.

This is the final announcement of the Conference on Religious Education for Eastern Synod, to be held at Calvary Reformed Church, Reading, Pa., on Monday, September 17th. Those who have attended the two previous annual conferences in Eastern Synod consider them the most valuable gathering of this kind during the year. The fact that the program is made up entirely of reports on enterprises which have been carried on within the bounds of the Synod guarantees that the discussions will deal with questions of the most practical nature. Pastors and laymen will undoubtedly gain new ideas for their religious educational program during the coming year. The opening session of the conference will be held at 10 A. M. All pastors of Eastern Synod have received invitations.

Miss Catherine Atkinson Miller, director of Young People's work in the Reformed Church, and Mr. James Horace Balm, former Business Manager of the South China Mission, Canton, China, were wedded in First Church, Phila., on Sept. 1, by the Revs. Drs. William R. Hall and Conrad A. Hauser. The bride was given in marriage by her father, Mr. George M. Miller, 5308 Pine St., Phila., Pa. She was attended by Miss Elizabeth S. Hawk, of Collingswood, N. J., and her brother, Mr. Harry V. Miller, was best man. The bride wore an afternoon dress of bronze transparent velvet with matching hat, and Miss Hawk's dress and hat were of autumn leaf brown transparent velvet. "The Messenger" extends sincere felicitations. It is understood that Mrs. Balm expects to continue her work in the Young People's Department.

Zion Church, York, Pa., Dr. J. Kern McKee, pastor, observed Harvest Home Sept. 9. Rally and Promotion Day will be held Sept. 30. Holy Communion will be celebrated Oct. 14. Prof. E. E. Kresge, of Lancaster, Pa., will be the speaker on Anniversary Day, Oct. 28. The work on the new parsonage is moving along nicely and in a few weeks will be occupied by the pastor and his family. Rev. Tetsuzo Miuro, of Sakata, Japan, preached the morning sermon on Sept. 1, in Japanese language, the pastor acting as interpreter to the congregation. The Young People's Division of the S. S. met in annual conference on Reservoir Hill, Thursday afternoon and evening, July 26. There was 100 per cent in class representation. The ministers who supplied during the pastor's vacation were: Aug. 5, Rev. Henry E. Gebhard; Aug. 12, Rev. Harry S. Kehm; Aug. 19, Rev. Albert Peters.

After a very helpful and enjoyable vacation, Rev. Arthur Y. Holter, pastor of Bethany Tabernacle, Phila., Pa., and his family have returned to take up the work of the new season. Mr. Holter was privileged to preach in St. John's, Schuylkill Haven; Trinity, Tamaqua; Trinity, Pottsville; United Brethren, Tremont; and First Methodist, Tamaqua. Holy Communion was celebrated Sept. 9. On the calendar of the last Sunday of every month a ballot will be printed which may be filled out by

each member of the congregation, stating what one of the sermons of the month has been most helpful. The sermon receiving the highest number of votes will then be printed in the following number of the "Tidings." Harvest Home services will be held Sept. 30. We read in the "Tidings" the following advice: "Don't expect to find a shoe department in a 10-cent store, nor a live Church that doesn't need more than 10 cents a week support from me."

Trinity Church, Canton, O., Dr. H. N. Kerst, pastor, has elected Mr. Earl W. Seibert, of Elizabethtown, Pa., to the position of Director of Religious Education and Young People's Activities. He began his work Aug. 1. Mr. Seibert graduated from the School of Religious Education of Boston University in June of this year, with the degree of Bachelor of Religious Education, after pursuing a 4 years course. He has had practical experience as a leader of religious, recreational and social work of a private boys' camp, near Philadelphia, for 4 successive summers. Also, as a boys' work director in one of the Y. M. C. A.'s of Boston, and a Young People's Department Director in a Boston Church School, and in his home town Church, the Christ Reformed, in Elizabethtown. He will have full charge of Trinity Church's Religious Educational program and of the leadership in the young people's work, as well as being a general assistant to the pastor. He has begun his work with zeal and enthusiastic devotion, and gives promise of rendering a large and effective service. Trinity Church considers itself fortunate in having secured a leader of such splendid training and evident ability.

SPIRITUAL SYMBOLISM

As the fields and woods will soon be clothed in the gorgeous tints and colors of autumn, let us, while admiring them, try to learn also some of the valuable lessons from their symbolism. The three principal colors we find to be green, yellow and red. As red, white and blue are the national or patriotic colors, so green, yellow and red can be called the Christian colors, signifying respectively, life, light and love.

Christ said to Thomas, "I am the way, and the truth, and the life." On these words was composed that grand old hymn, the verses of which begin respectively:

"Thou art the way; to Thee alone,"
"Thou art the truth; Thy word alone,"
"Thou art the life; the rending tomb,"
"Thou art the way, the truth, the life."

I have marked each stanza of this hymn, No. 106, with its emblematic color of stripe—red for the first, yellow for the second, and green for the third, and all three colors for the fourth, in my hymn book.

In the interview of Christ with Nicodemus, although arranged in a different order, occur the same three principles—in this case life, love and light. Here I have made the same markings, in John 3: vs. 1-15, green; 16-18, red; and 19-21, yellow. These markings seem to add greatly to the beautiful lessons to be learned from these words of the Saviour.

He is our example, red; precept, yellow; and life green. They also teach us that this three-fold office of example, precept and life is found in Christ alone. No mere human person can be a life-giver as Christ is, no matter what may be his qualifications as precept and example.

So, as we wander through the fields and woods, and admire the gorgeous tints of autumn, let us consider the symbolism of the red, the yellow and the green, and think the more earnestly of our Lord and Saviour and of His three-fold office of example, precept and life.

I should add that the thoughts on the symbolism of colors as I have written them

above, were inspired in part by an excellent article in "The Messenger" of April 26 last, on "Ecclesiastical Colors." —Cap.

MISSING THE OBVIOUS

When we speak about missing the obvious we revert to the earlier meaning of that word. It has largely changed its import with the years. For us the obvious is the evident; for Milton it was something different. For him the obvious was anything in front of one, confronting him, directly in his way. It is in this sense that I use the word. The fool of Proverbs is the kind of person who sees everything except the obvious thing. He sees the far-away surprisingly, but what is before his face he misses. He is the man who is blinded by propinquity.

I should always distrust the man who raves of beauty in distant lands and under foreign skies, yet has never wakened to the beautiful within five miles of the place where he is living. Jacob saw the golden ladder in the very spot where he was bivouacking. Moses found the burning bush in the desert, where he was shepherding his sheep. There are golden ladders in every place of bivouac, and a bush that burns in every desert; but the eyes of the fool are in the ends of the earth.—George H. Morrison, in the *British Weekly*.

CHRISTIANS, AWAKE!

Religion needs to experience an awakening. It is getting altogether too comfortable. There must be a break from the stereotyped denominations. To be a Baptist, or an Episcopalian, or a Methodist is the safest thing in the world today. One of the central perils of religious institutions is that they are safe, that they do not gather more energetic, vigorous, aggressive, and creative personalities, but the safer, timid, and acquiescent personalities. Compare being a disciple in the time of Jesus, and being an American Churchman today! Men to be Christians at first had to have initiative and creative minds, to think some new thoughts and dare some new deeds. Religion, becoming formalized, creedalized, institutionalized, asks men not to create, but to accept; not to be original, but to be acquiescent. Often the question is not, 'Have you faith enough in God to find some new truth?' but, 'Are you orthodox?' Religious institutions have now become too often hospitals for the weak, shelters for the acquiescent, and citadels for the stiff and stereotyped minds.

The consequence is, they become very much preoccupied with their own affairs, like George III addressing Parliament on distemper among horned cattle in 1770, when the real problem before Britain was whether or not it would lose America. The ecclesiastical establishments today are too much interested in horned cattle, whereas the real problem is one of imperial destiny. The problem before us has to do with what kind of Churches we are going to have in our communities. We can never solve any question by dodging it. People are thinking now that we cannot get on with stereotyped religion. We must work for the soul of America. We believe in the moral life, and it does not make any difference what denomination we belong to.

There is nothing so hopeful as power. Can we get our eyes off our decisive peculiarities, and so get them centered on the great task of helping America to handle her extraordinary power for the world's good, that we shall cease our separations and become a co-operative moral dynamic for this new generation's work? If so, we can swing the world from war to peace. We must not fail! The handling of power aright takes us to the central ethic of Jesus—service! We all believe in those things which will tend to the wise use of power.—Harry Emerson Fosdick.

They Which Preach the Gospel

EVERY MAN should receive his just dues.

OUR MINISTERS generally speak and work for others, and like John Alden will not speak for themselves. We, therefore, will try to give our Good Samaritan Ministers whatever justly belongs to them.

RELIGION is just another name for the best things in life. God in His benign wisdom calls and ordains Ministers of the Gospel to develop religion in the souls of men, and thus uplift the world.

THE GOSPEL is the greatest power in the world. Greater than the power of nature, government, money, or education, is the power of the Gospel. Our Ministers transmit the power of the Gospel to men and thereby enlighten, energize and enoble them.

WITHOUT MINISTERS men remain animals. The world develops as men's souls develop. Ministers are indispensable. We simply can't get along without them which preach the Gospel.

OUR MINISTERS, with few exceptions, render the most valuable services to men. Ministers of the Gospel give us the power to get health, wealth and happiness; homes, hospitals and helpful institutions; good government, schools and libraries; and best of all eternal life through Jesus Christ. This is true religion, many good deeds the fruit of right creeds.

WITHOUT ministers our wonderful America would be a heathen country, as it was before 1492, and as are parts of Africa and Asia today, which have few blessings. Where ministers have not carried the Gospel there are no blessings such as we possess. Travelers, scientists and scholars verify these statements.

FOR THE most valuable services, which our Ministers render to the world, our Church should support them well, when active or aged. We believe in good wages for all. Moreover all aged and disabled people should be well supported. Neglect is a crime.

THE SUPPORT given our veteran ministers is Ministerial Relief. We believe heartily in Ministerial Relief, because it is Scriptural, Sociological, Greatly Needed, and the Command of God, as are Missions.

“EVEN SO hath the Lord ordained, that they which preach the Gospel should live of the Gospel.” I Cor. 9:14.

MINISTERIAL RELIEF is simple justice, and not charity. Ministerial Relief is a deferred payment for services rendered.

OUR GENERAL SYNOD provides Ministerial Relief through its Board of Ministerial Relief. Our Church believes thoroughly in Ministerial Relief. Every Christian member of our Church supports Ministerial Relief.

OUR SUSTENTATION FUND is General Synod's modern plan of Ministerial Relief. This Fund is a form of Insurance. It is only 40% completed. We still need \$1,078,550 in cash. Therefore there will be a Rally this fall to Complete our Sustentation Fund.

BECAUSE our Sustentation Fund is incomplete, 60% of its benefits are withheld from its members. This is wrong. Let us be fair. The quota of every congregation should be raised and much paid by Ministerial Relief Sunday, November 25th, 1928.

WE ASK EVERY MEMBER OF OUR CHURCH TO HELP COMPLETE OUR SUSTENTATION FUND.

ADDRESS your prayers for Ministerial Relief to our dear Heavenly Father, and your contributions to the Big Brother Board of Ministerial Relief, 1505 Race Street, Philadelphia, Pa.

A Letter from London

(Continued from page 10)

A Shorter Bible?

"I honestly think that in the sphere of religion no more valuable piece of constructive work could be done for the English people than by a new edition—preferably a much shorter edition—of the Bible, on the new lines furnished by the science of historical criticism." This passage in the address of the Rev. Francis Wrigley, as Joint-Chairman of the Congregational Union of England and Wales, has given rise to discussion as to the use and circulation of the Scriptures. A few days previously the British Prime Minister paid a glowing tribute to the Bible and its influence. "In it," he said, "you have the noblest qualities of our great language wedded to great, national, emotional experience, and in the result you have a translation of incomparable simplicity, beauty, and majesty." He went on to say that the Bible "is a high explosive, but it works in strange ways, and no living man can tell or know how that Book, in its journeyings through the world, has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, and a new faith." Nothing, Mr. Baldwin declared, but the light which comes from the Bible can lighten the twilight or dispel the fog in which the human struggle is being carried on, and he concluded with this impressive confession: "If I did not feel that our work and the work of all others who hold the same faith and ideals, whether in politics or in civic work, was done in the faith and the hope that some day the Kingdom of God would spread over the whole world, then I should have no hope, I could do no work, and I would give my office over this morning to anyone who would take it."

The British and Foreign Bible Society dispute an assertion made by Mr. Arnold Bennett that the sale of Bibles is steadily diminishing. In 1899, 1,512,586 Bibles in English and Welsh were circulated by the Society. In 1927 the number had risen to 2,213,467. This year, it is true, there is a decrease, but the circulation is still larger than it was ten years ago. It is interesting to note that for every copy of the Revised Version the Society sells 86 of the Authorized Version. The Bible is certainly not generally read as much as it used to be, and the younger generation's ignorance of it is deplorable, but large numbers of people outside as well as inside the Churches still search the Scriptures and do so with more intelligence and appreciation than many have done in the past. It is doubtful whether there ever was so much real interest in religion as at the present time, judging by the newspapers. For instance, the "Daily Express" is now publishing in serial form a new version of the Life of Jesus by Emil Ludwig, the eminent historian biographer. The 26th Vacation Term for Biblical Study will be held at Oxford July 28-August 11. The Bishop of Middleton says the Church of England is still a Biblical Church, but the old way of appealing to the Scriptures for "proofs" has gone. Sir Arthur Quiller Couch is editing an abridged Bible which is being produced for the benefit of young people.

Reunion Progressing

After 20 years' discussion the General Assemblies of the Established Church of Scotland and of the United Free Church have approved a basis of union, which had been referred to the congregations and presbyteries throughout Scotland. Many suggestions for emendation in detail had been made, but there were few substantial objections to the general principles and objects in view. It is hoped that the

union may be consummated within a year. The Anglican Bishop of Gloucester, visiting the Church of Scotland Assembly in Edinburgh, said he went to the Lausanne Conference with no hopes and in rather a cynical spirit, but was completely converted by the whole tone and temper of the Conference. What was obvious was the extraordinary religious unity that prevailed. We felt that the religious unity of Christendom—he would not say theological or institutional—was very real indeed. It was fundamental. Dr. Headlam added that the short cuts to reunion which some American friends desired were really impossible. The question of the union of British Presbyterians and Congregationalists is being raised. Dr. Carnegie Simpson has been speaking of the kinship between the two denominations. The Rev. Frank H. Ballard, Bristol, believes they have something to contribute each to the other, but nothing to divide them into separate Churches, and the Rev. Stanley Russell, London, is convinced that the finest Church in the world would be a combination of the best ideals in Presbyterianism and Congregationalism. There is little doubt that union of the three bodies of British Methodists will be effected at no distant date, although a minority of Wesleyan Methodists continue to oppose it. British Unitarians, which have long been grouped into two organizations—the British and Foreign Unitarian Association and the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations,—have now amalgamated into the General Assembly of Unitarian and Free Christian Churches. Two Churches have not joined in the union. Rev. J. M. Lloyd Thomas, minister of one of them, the Old Meeting Church at Birmingham, which dates back 240 years, states that his Church cannot pledge itself to the diffusion and support of Unitarian Christianity, but wishes to have an association of Christian charity with all denominations.

The Church and Authority

One of the most challenging and provocative utterances was that of the Rev. Francis Wrigley, of Leeds, Joint-Chairman of the Congregational Union, whose subject was The Church As Authority. Claiming to speak for the average man, he began (says the "Christian World") by tracing the spiritual pilgrimage of the late Charles Hargrove, of Leeds, shown in Dr. L. P. Jacks' biography. Hargrove was brought up in the Calvinism and literalism of the Plymouth Brethren, from which he revolted and sought refuge in the Church of Rome. When a priest at Trinidad his conscience and heart revolted against eternal punishment. For a time he was without a settled belief. All was gone but conscience. Then he found his way into Unitarianism, and, ministering at Leeds for 36 years, got rest for his soul in the sublime testimony of the conscience that God is good. His quest for authority ended there. Mr. Wrigley insisted that the ultimate authority is within, not without; we can accept as authoritative for us only those facts or truths which win the assent of the reason and conscience and are vindicated in experience. Authority in religion is the same as authority in science, and we must go to the facts, tested by experience, for authority. The Church, as an external, infallible authority has failed, and docility to fact must be accepted. But by representing a large body of opinion and experience the Church helps us to discover truth and confirm the inner witness of our minds and hearts. Mr. Wrigley showed how the Church may be not a coercive, but a persuasive authority to lead, not to drive men to truth.

Memorial to the First British Settlers in America

"We like the Pilgrim Fathers, but we want to remind the world that the Virgin-

ian settlers went out first," said Lady Astor at Blackwall Wharf, on the River Thames, at the recent unveiling ceremonies of a memorial tablet to the first permanent British settlers in America, who sailed thirteen years before the Mayflower left Plymouth. The arrangements had been made by Miss Alethea Serpell on behalf of the Association for the Preservation of Virginian Antiquities, and the unveiling was performed by her two little nieces, Sue and Nellie Tyler, granddaughters of a former Governor of Virginia. The dedication was made by Dr. Bury, assistant to the Bishop of London. Mr. John Bryan, of Richmond, Va., reminded the large audience of the extraordinary courage of the pioneers, not only on a voyage in their boats of 100, 40 and 20 tons, respectively, but also on arrival at Jamestown, Virginia, "a swamp overhung with mosquitoes and underhung with malaria." Speaking on behalf of the Port of London Authority, Sir Ian Hamilton Bean, pointed out the historical interest of the surroundings from where the settlers sailed. Brunswick Wharf, as it is today, faces across the grey waters of the river, the burial-places of both Martin Frobisher and General Wolfe, while hard by is Greenwich College, the old Royal Palace of Henry VII, Henry VIII, and Queen Elizabeth, founders of the English maritime service. Lady Astor, the last speaker at what is described by Miss Sybil Serpell as a most impressive ceremony, stressed the importance of co-operation between Britain and America, saying she felt assured that the two nations possessed that "something" in spirit of which the world stands in need. She summed it up as the "justice" of Britain and the "brotherhood" of America—a combination which should prove to be irresistible.

A HELPING HAND

The Sustentation Fund of the Reformed Church is the helping hand, which gathers and gives Ministerial Relief to every minister, who is a member of the Fund, when he becomes aged or disabled, which help is continued to his widow or to his minor orphan children. The benefits of the Sustentation Fund are as follows:

1. At the age of 70 years, a maximum annual pension benefit of \$500.00.
2. At the age of disability, whenever that may occur before the age of 70 years, maximum annual pension benefit of \$100.00 for the first five years of his ministry in the Reformed Church, and \$10.00 for each additional year of service.
3. In case of the death of a minister who was a member of the Fund, there is guaranteed to his widow as long as she lives and remains unmarried an annuity equal to 3-5 of what would be due and payable to the minister.
4. In case of the death of the widow, her annuity shall be divided equally among her minor children.

Our Sustentation Fund is giving protection to 863 active ministers, and is paying benefits to 10 disabled ministers, 27 widows of ministers, and 4 orphans of ministers. In a very few years, instead of giving help to 41 persons, we will be giving help to 141. This help is a great blessing to our aged ministers, for 95% of our ministers are dependent at the age of 70. Our aged ministers and their widows greatly appreciate this help. They bow down and kiss the hand of our Church that helps them.

COMING CLOSER

Dr. J. H. Horstman, editor of "The Evangelical Herald," organ of the Evangelical Synod of North America, published in St. Louis, recently wrote the following editorial for the first page of his paper, which will be of interest to many in our denomination:

"Three months ago, in his report to the

district conferences, the President General reported the appointment of a committee which (pursuant to a resolution by the General Conference of 1925) was to 'further strengthen the spirit of mutual friendship and esteem, and to encourage the exchange of delegates with kindred bodies at home and abroad.' The announcement that such a committee was at work, was eagerly welcomed at the conference, and the subject was thoroughly discussed.

"The practical unanimity with which both pastors and laymen expressed themselves in favor of closer relationships with kindred Church bodies was most remarkable and encouraging. The message brought to many conferences by Dr. G. W. Richards and Dr. J. M. G. Darmas, of the Reformed Church in the United States, were warmly welcomed and created a genuine desire for a closer relationship.

"General sentiment throughout the Synod is evidently strongly in favor of making real the ideals of Christian unity for which the Synod has always stood. In view of the direct challenge which religious and social conditions now present to the Churches of America, a greater measure of Protestant unity is imperative, and the Evangelical Synod dare not ignore the duty of the hour.

"We believe that this strong sentiment in favor of a larger measure of Christian unity on the part of our people, is thoroughly sincere, is not prompted by the desire for larger numbers or greater influence, or by the hope of a more economical administration or more effective organization. Those outward benefits will, no doubt, follow a union of any two or more religious bodies, and they are by no means to be despised.

"But the master motive is, undoubtedly, as it should always be, faith in and devotion to the divine ideal set up by Jesus in his sublime prayer, on the night in which he was betrayed, 'That they may all be one'; and in the admonition of his greatest apostle and missionary, 'Giving diligence to keep the unity of the Spirit in the bond of peace.'

"Facing forward in this faith, and with this master motive, any obstacles to any proposal for closer fellowship with other Church bodies will be readily overcome."

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

Notice: Annual meeting of the W. M. S. of Eastern Synod—September 25, 26 and 27 in First Church, Lancaster, Pa., the Rev. W. Stuart Cramer, D. D., pastor. A ground-breaking service preparatory to the erection of the Missionary Home in Lancaster will be a special feature of the convention. The Executive Board (elective officers, Classical presidents, and Synodical departmental secretaries) will meet in the basement of the Church, Sept. 25 at 2 P. M. Officers and delegates wishing entertainment during the convention shall write to the convention hostess, Mrs. J. B. Rutt, 566 W. Lemon St., Lancaster, Pa. Directions—Pennsylvania Station—cross tracks and walk one block on North Queen Street to Orange Street. Cross Orange Street, turn left and walk a half block. Reading R. R. Station—take 6th Ward trolley. Get off at corner of Duke and Orange Streets. Walk west a half block on Orange Street.

The August meeting of the W. M. S. of St. James Church, Allentown, Pa., was held at the beautiful home of Mrs. Harry Snyder at Mill Hill Orchard, near Quakertown. The members arrived in the forenoon and luncheon was enjoyed on the lawn under the trees. This was followed by a business session with thirty-four in attendance. A review of the book, "A

Religious Education

The Teachers College of Temple University, through its Department of Religious Education, offers a four-year Course leading to the degree of B.S. in Ed. It is the purpose of this Course to prepare worthy Candidates for responsible positions in the new profession of Religious Education. Fall semester begins September 19th.

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"Starlight Way Toward Tomorrow," was presented in tableau form. The three tableaux told their message very effectively. This society has adopted the policy of making all its past presidents Life Members of the W. M. S. of Lehigh Classis. Mrs. Snyder was made a Life Member at this meeting. A gift of \$25 was given to the pastor's wife, Mrs. Joseph Peters, who is convalescing from a serious illness. The members returned to their homes in the late afternoon feeling that the day had been well spent.

The opening session of the annual meeting of the W. M. S. of Potomac Synod will be held at 7.30 P. M., Sept. 25. All sessions will be in Trinity Church, Altoona, the Rev. J. M. Runkle, D. D., Ph.D., pastor.

WORLD-WIDE PRAYER FOR REVIVAL

As William Crosbie, of Brighton, once pointed out, there is a remarkable similarity between our experience today and the early years of the eighteenth century. A withering light seemed to have passed over the Churches. An ecclesiastical historian describing the condition of that time, says that most of the Churches of the United Kingdom and of America were in a low condition. Arianism and Deism prevailed, and conversions were almost unknown. So profound was the arrest on the progress of the Gospel, that groups of God's people were stirred up to unusual wrestlings with God; and, as the result, the frost began to break up, and the south winds to blow. The flowers began to spring and the tokens of a blessed summer time appeared.

In 1744 the Revival entered on its most important stage. A call to prayer was drawn up by some godly ministers in Scotland on the subject of **united prayer for the Holy Ghost**. A copy of this document was forwarded to America to Jonathan Edwards. It at once commended itself to him. The idea of a great prayer-union with a definite purpose and aim, struck him, and led him to write a treatise on the



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INDIVIDUALIZED CHRISTMAS GREETINGS

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subject entitled, "A Humble attempt to Promote an Explicit Agreement and Visible Union of God's People through the World, in extraordinary prayer for the revival of religion and the advancement of Christ's Kingdom on earth, pursuant to Scripture promises and prophecies concerning the last time." This manifesto called for united and extraordinary prayer, and pointed out the force of Scripture promises and the urgency of God's call to His people.

Forty years after the publication of this appeal it fell into the hands of Andrew Fuller, of Kettering, and led to his publishing a small publication, entitled "Persuasives to Extraordinary union in Prayer for the Revival of Real Religion." Andrew Fuller did more than incite others to pray. In his diary we find such entries as these: "Devoted this day to fasting and praying, in conjunction with several other ministers." "Spent the day in fasting and prayer for the revival of our Churches and the spread of the Gospel." "Some outgoings of heart in prayer today for the Revival of real religion, first in my own soul, and then in the Churches in general."

Is not this the supreme need of the hour? We can demonstrate our faith in the Bible by argument and eloquence and enthusiastic crowds; but the supreme vindication of the Book would be that Aaron's rod should bud; that beneath its spell the skeletons in the valley of Vision should arise, and become an exceeding great army; and that the "Yea" of the Holy Spirit may be heard and felt. Then, as the Fire of God fell on the altar of twelve stones, suggestive of a united Church, we should hear the thunder of a multitude that none could number ascribing blessing and honour and glory and power unto Him that sitteth on the Throne and to the Lamb for ever and ever.

A World Prayer Union was the suggestion of God's honoured servants already mentioned. Has not the time come for the insistence in each of our great gatherings for earnest, intense, prolonged prayer that the Living Spirit of God might not only be powerfully present at the vast demonstrations, but that each one of us, who is pledged to the integrity of the Bible,

should also be pledged to private, personal, definite, and heaven-moving prayer, not only that the Eternal God should vindicate His Book, but that there should be loosening of the long winter, and the irresistible up-rush or down-coming of a world-wide Spring-time of Revival. "Awake, O North Wind, and come, thou South. Blow upon the garden that the spieces thereof may flow out; and let our Beloved come into His garden, and eat His pleasant fruits!" What a blessed result would accrue, if every reader of this article, or each devoted lover of the Bible into whose hands this paper may come, and especially every minister of the Gospel, would resolve that not a day should pass without earnest and consecrated prayer for these specific twin objects—first for the unchallenged supremacy and Divine authority of the Bible, and second for the mighty corroboration of the Holy Spirit, so that His affirmation may come in the form of world-wide Revival. The seed has been sown throughout the world. It is lying in vast accumulations everywhere. What is needed is that Spring, Summer, Autumn should succeed to the deadness of this prolonged and dreary Winter.

—F. B. Meyer.

P. S.—It has been suggested that Thursday, October 4, should be set apart to inaugurate individual and collective prayer on this behalf, in all parts of the world.

A LETTER TO THE EDITOR

Editor "Reformed Church Messenger,"
1505 Race Street, Philadelphia, Pa.

My dear Sir and Brother:—

I thank you most heartily for your excellent and helpful editorial on my suggested "Knights of the Golden Calf," and for putting me in a class with Elijah, not excepting the juniper tree; for he was not a worshipper of Baal. On the contrary, the juniper tree episode does not come in until after he had said (1 Kings 18:40), "Take the prophets of Baal (four hundred and fifty, in addition to the four hundred prophets of the groves); let not one of them escape. And they took them: and Elijah brought them down to the brook Kidron, and slew them there."—Well!

Would you, Mr. Editor, take a chance at

the juniper tree as a consequence of such an accomplishment? It was the man with the "Monday blues," who had just gotten rid of the prophets of Baal, instead of "going along" with them.—So much for Elijah, the prophets of Baal, and blue Monday.

Would that we had an Elijah with us today—juniper tree included, if you please! And would that he slew the Calf too, as well as the beast's prophets; provided he got the "blues" afterward, not before.

Sincerely yours,
—Elijah II.

SEPTEMBER SUGGESTIONS FOR WORKERS IN THE CHILDREN'S DIVISION

September brings to the workers with children the fourth number of the "Children's Division Guide." This number contains a program for Promotion Day, some aids to secure a full attendance on "Rally Day," a few suggestions for Thanksgiving and Christmas preparation, also some questions and a story for teachers.

It also brings the 1928-29 "Missionary Leaflet." This leaflet is written for use in the Junior Department and adaptations are suggested for use in the Primary Department. The themes are Alaska and Africa, thus we are correlating the missionary instruction in this Division with that given through Mission Bands.

The workers may attain the standard, a full monthly program is given with an additional story for each Sunday.

Join the Reading Circle, secure a list of some of the newer books that will be helpful in your work, purchase them for the Department, pass them around among the teachers and discuss them at your monthly teacher's meeting.

If you have failed to receive the "Guide," the "Missionary Leaflet" or the list of "Newer Books," a letter to me addressed to the Schaff Building, room 409, 1505 Race Street, Philadelphia, Pa., will bring it to you.

—Margaret L. String,
Director of Children's Work.

Home and Young Folks

IT PROBABLY DID HIM GOOD

Finally, there is a new story about British efficiency. To the hospital for sea men in London came lately a strange old man whose conversation was unintelligible to the attendants. So they burned his clothes, scrubbed him, shaved him, gave him a bromide and put him to bed. When he woke up the next day, it was discovered that he had dropped in to call on a sick friend.

A young man arrived home after having received the degree of M. A. for graduate work at college.

"I suppose Robert will be looking for a Ph.D. next," said a friend of the family to the father.

"No," was the reply, "he will be looking for a J.O.B."

Family Altar Column

The Rev. Urban Clinton Gutelius

From September 17 to 23.

Practical Thought: Self-denial for the sake of others is a large part of the Christian code.

Memory Hymn: "Come, Thou Fount of Every Blessing."

Monday, September 17—Denying One's Self For Others. Read I Cor. 8:1-13.

We are laying a vast amount of emphasis on Service today. It is supposed to be the prime requisite in the business world and in the religious world. In other words, we are not supposed to live and labor for ourselves alone, but also for others. But when it comes to Church-going, to Church work, to Church support and to soul-winning, we suddenly change front, become very selfish, and virtually say:—"Every man for himself and the devil for the hindmost." Thousands of professing Christians are unwilling to deny

themselves a little time, a little energy, a little talent, a little inconvenience, a little comfort, a little money and a little suffering for the sake of their weaker and unconverted, un-Churched brethren. To accredit our religion as genuine we must be willing to appropriate regularly and systematically one-tenth of our income, one-seventh of our time and one-fifth of our ability to purely religious work.

Prayer: Impress us, O Lord, with the solemn and unchangeable truth that he who saves his life shall lose it, and that he who loses his life for Thy sake and for the sake of others shall find (save) it. By Thy Spirit re-dedicate us daily. Amen.

Tuesday, September 18—Bearing Another's Burdens. Read Gal. 6:1-10.

This is a mighty strong passage of

THE PASTOR SAYS

By John Andrew Holmes

He who is able to have many things stands in danger that many things may get him.



Bible Thought This Week

THE POWER OF THOUGHT:—As he thinketh in his heart, so is he.—Proverbs 23:7.

Scripture. If it were followed rather generally it would completely revolutionize life in every sphere and capacity. Howe was Cromwell's chaplain. He habitually went out of his way to bear the burdens of all who came to him for assistance. He asked many favors of Cromwell for the sake of others. One day Cromwell said, "Howe, you ask help for everybody but yourself; when does your turn come?" "My turn, my lord protector, comes always when I bear the burdens of others." A true Christian feels "I am my brother's keeper." I must seek my brother's good. Living for self and disregarding the welfare of others has always been the curse of the human family.

Prayer: Dear Savior, Thou wast the Great Burden Bearer. Help us to realize that Thy yoke is easy and Thy burden is light. May we also realize that it is only as we share Thee with others that we really possess Thee. Amen.

Wednesday, September 19—Christ the Champion of the Weak.

Read Matt. 18:1-14.

Here Christ used a child and a sheep as texts for a sermon. An invidious juxtaposition of two creatures (a child and an animal) says some one. No, a striking and impressive declaration that He was always the Champion of the Weak. This, doubtless, was one of the reasons the common people heard Him so gladly. But we must not forget to give this policy of Christ's its full spiritual and moral significance. He was exceptionally solicitous for those who were ethically and religiously weak. Witness His policy as he dealt with the woman taken in adultery and the woman of Samaria. Can we not make a very practical application of this thought today in reference to Church attendance? Should not the strong "regulars" champion the weak "irregulars"?

Prayer:

"In the hour of trial
Jesus, plead for me,
Lest by base denial,
I depart from Thee;
When Thou seest me waver,
With a look recall,
Nor for fear or favor
Suffer me to fall." Amen.

Thursday, September 20—Leadership and Fruit of the Spirit.
Read Gal. 5:13-26.

Leadership has a fascinating sound and an attractive aspect. Most of us aspire to leadership. The "bell-sheep" instinct is rather strong in every one of us. Especially is this true when leadership means place, pomp, power, prominence and prosperity. But alas, it is seldom true when leadership means humility, obedience, service and sacrifice. These, however, are the roots from which the fruits of the Spirit grow—love, joy, peace, patience, benevolence, faith, meekness and self-restraint. Who of us aspires to be a leader in these virtues? And it is only on these that true character is based. It is only on moral not political leadership that the real welfare and the permanent prosperity of a nation depends. "Blessed is that people whose God is the Lord."

Prayer: Dear Master, Thou hast taught us to say—"By their fruits ye shall know them." Grant us a full portion of Thy Spirit in order that we may lead our fellowmen in the fruits of the Spirit. May we be loving, joyful, meek, temperate and long-suffering. For Jesus' sake. Amen.

Friday, September 21—A Social Gospel.
Read Matt. 25:25; 34-40.

Yes, we must preach and practice the social gospel, as perhaps never before. See I John 4:20. True, absolutely true! Like our Master we must go about doing good.

But we dare not forget that invariably He made temporal interests a means of spiritual ends. So we must give the words of today's lesson a spiritual interpretation and application. That is, we must feed the spiritually hungry, give drink to the spiritually thirsty, clothe the spiritually naked, visit those who are spiritually sick and in prison. This may apply to individuals, societies, organizations, corporations, and what not. And while we are doing all this it must constantly be remembered that we are not saved by our virtues or by our good works. The best of these are as but filthy rags in the sight of a holy and righteous God. "By the works of the law is no flesh justified."

Prayer: As we practice the social gospel may we always remember, O God, that to obey is better than sacrifice and to hearken, than the fat of rams; that Thou dwellest in him who is of a broken and contrite heart and who has not lifted up his soul unto vanity. May we daily repent of our manifold sins. Amen.

Saturday, September 22—Brotherly Love.
Read I John 2:7-11.

Whom are we to love—love—love? Our brothers. And who are our brothers? Our kith and kin? Yes! Our nationals? Yes! Our fellow religionists? Yes! But what are we to do with Paul's declaration that "He hath made of one blood all nations of men to dwell on the face of the earth" and that "we are the offspring of God?" According to these words the whole human race is a brotherhood and all men are our brothers. Stop to think what this really means and what is involved. And then recall the saying of our Elder Brother, "Greater love hath no man than this, that he lay down his life for his brethren." Have we reached that standard? Are we making an honest effort to practice even the Golden Rule? If not, we are still dwelling in darkness and not in light and dare not sing very much about the "heathen in his blindness bowing down to wood and stone."

Prayer: Let Thy mercy be upon us, O Lord, according as we hope in Thee. And with the full pardon of our past sins, be pleased to quicken us in the way of righteousness and to uphold us with Thy free Spirit, that we may walk worthy of the vocation wherewith Thou hast called us. Amen.

Sunday, September 23—Christian Self-Denial. Read Rom. 14:13-21.

How far are we supposed to go in practicing self-denial? This question is asked quite often. It reminds us of Peter's question, "How often shall my brother sin against me and I forgive him? Seven times?" Jesus, "Seventy times seven." That is, an unlimited number of times. So there appears to be no limit to self-denial. You know our Lord said:—"If any man come unto me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be My disciple." As a commentary on all this, please finish the reading of the chapter from which our Scripture is taken for today (verses 22 and 23), remembering that St. Paul was personally demonstrating self-denial in word and deed.

Prayer:
"My dear Redeemer and my Lord,
I read my duty in Thy Word;
But in Thy life the law appears,
Drawn out in living characters.

Our flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temperance, truth and love
Our inward piety approve.

So let our lips and lives express
The holy gospel we profess,

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THE CHANGING AMERICAN

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NEW TESTAMENT QUESTIONS—Part Two

1. Who asked—"Can any good thing come out of Nazareth?"
2. Who said, and to whom, "We have found the Messiah?"
3. Can you name the 12 Apostles?
4. Where are the lists of their names written?
5. Who said—"What I have written, I have written?"
6. Who wrote the Acts of the Apostles?
7. Who wrote the Book of the Revelation?
8. What does the word Golgotha mean?
9. Where was Saul, the persecutor, going, when Jesus appeared unto him?
10. Who touched Saul's eyes and healed him of his blindness?
11. Who recommended Paul (Saul converted) to the Christians at Jerusalem?
12. Where were the disciples of Jesus first called Christians?
13. Who deserted Paul and Barnabas on their first missionary journey?
14. How often did Paul suffer shipwreck?
15. Who beheaded Paul and where?
16. Where did many of the early Christians hide and worship?

—A. M. S.

Junior Sermon

By the Rev. Thomas Wilson Dickert,
D. D.

A SCHOOL OF HYMN WRITERS

Text. Matthew 26:30, "And when they had sung a hymn, they went out into the Mount of Olives."

Some time ago I told you about the writers of two famous hymns, and since then I learned that both Charles Wesley, the author of "Jesus, Lover of My Soul," and Augustus M. Toplady, the author of "Rock of Ages," attended the Westminster School in St. Peter's College, England. I learned also that a number of other hymn writers attended that school, so that it has been named "A School of Hymn Writers."

George Herbert entered Westminster School as a "King's Scholar" in 1604. He was born at Montgomery Castle on the third of April, 1593. His mother was a woman of great good sense and sweetness of character, and had a great influence over her son. He wrote a number of English poems which were, however, not published until after his death. Some one said of his writings "No poems in our language exhibit more of the spirit of Christianity." He was noted for his sin-

cerity and beauty of character, and was often called "holy George Herbert." He was a minister but died before he was forty years old. His body was buried beneath the altar of his Church on the third of March, 1633. He wrote a number of hymns, the most familiar of which begins as follows:

"Teach me, my God and King,
In all things Thee to see
And what I do in anything,
To do it as for Thee";

and ends this way:

"If done to obey Thy laws,
E'en servile labors shine;
Hallowed is toil, if this the cause,
The meanest work divine."

Charles Wesley entered Westminster School in 1721, as a "Town Boy," and became captain of the school in 1725. He was the eighteenth child of Samuel and Susanna Wesley. He came near losing his life in babyhood when their home was on fire in 1709, but his life was saved by his nurse. He took naturally to writing poetry, and wrote about 6,500 hymns in all. Canon Overton called him, taking quantity and quantity into consideration, "the great hymn-writer of all ages." Although his best known and most popular hymn is "Jesus, Lover of My Soul," he wrote many other hymns that are in general use. In our own new Church Hymnal twenty of his hymns are used. Among the best of these are "Ye servants of God, your Master proclaim," "Rejoice, the Lord is King," "Blow ye the trumpet, blow," "Hark! the herald angels sing," "Christ the Lord is risen today," "Love divine, all love excelling," "O for a heart to praise my God," "Arise, my soul, arise," "Soldiers of Christ arise," and "A charge to keep I have."

Augustus Montague Toplady, the author of "Rock of Ages," was a scholar at Westminster School in 1756. He was also a minister of the gospel, but is chiefly known as a writer of hymns and poems. In 1776, the year in which the Declaration of Independence was signed, he published in London "Psalms and Hymns for Public and Private Worship," but it was his great hymn, "Rock of Ages," that made him immortal.

John Austin, who in his youth wrote "Hark, My Soul," was in the same school in 1640.

John Dryden, the English poet, who was born in August, 1631, entered Westminster School as a king's scholar, under the famous Dr. Busley. He went up from Westminster to Cambridge in 1650, where he was elected a scholar of Trinity College, from which he graduated in 1564. It is said that he carved his name on a form (bench) in Westminster School when a lad, and that the name and form have been carefully preserved. He is noted chiefly for his poetry and his dramatic writings, most of which were written in rhyme and not in blank verse like those of many other poets. He wrote both tragedy and comedy. He was made poet laureate of England, for which he received an annual allowance from the king. He wrote the hymn, "Creator, Spirit, by Whose Aid," which has a place in the older hymn books. One of the most liberal gifts he ever received was five hundred guineas, about \$2,500, which Lord Abingdon gave him for a poem on the death of his wife in 1691. He spent the greater part of his life in London, where he died May, 1, 1700, and was buried in Westminster Abbey.

Another famous hymn writer who attended Westminster School is William Cowper. He was born in a parsonage in England November 26, 1731. He lost his mother when only six years old, when he was sent to a boarding school. He suffered much from inflammation of the eyes, and was placed under the care of an ocu-

list from 1738 to 1741, until he was ten years old. Then he was sent to Westminster School, and his days at the school were, as Southey thinks, "probably the happiest in his life."

He wrote a number of hymns, of which the following, written in 1772, is sung a great deal and is found in most of the hymn books of our day:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

"His purpose will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

"Blind unbelief is sure to err,
And scan His work in vain:
God is His own interpreter,
And He will make it plain."

In the same year he also wrote the hymn which has been a great favorite in many hymn books, beginning as follows:

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

Another hymn, also said to have been written in 1772, is that beautiful prayer-hymn of which we never tire:

"O for a closer walk with God,
A calm and heav'nly frame,
A light to shine upon the road
That leads me to the Lamb!"

"Return, O holy Dove, return,
Sweet Messenger of rest;
I hate the sins that made Thee mourn
And drove Thee from my breast..

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

We are told that others who have made helpful contributions to hymnology and who attended the Westminster School, are Baptist W. Noel, Joseph Anstice, Rev. George Edward Lynch Cotton, Gerald Phillimore, and William Waterfield, but I have not been able to find out much about them nor what hymns they wrote.

What I have written is enough to show that Westminster School deserves the name, "A School of Hymn Writers," because it is doubtful whether any other in the world has turned out more hymn writers than have come out of its walls. It is one of the most ancient and eminent public schools in England, and the only school of such standing still occupying its original site in London. Queen Elizabeth is regarded as the founder of the school because it owes its present eminence to her patronage and influence. The number of boys it can accommodate is about 250.

Birthday Greetings

Alliene S. DeChant

Only the "lift" man was up when I

stole away from my London hotel. He was the only one who saw me return my long, heavy key at the desk. The streets were lonely, too, but it was not too early for the "Bobby" to smile when he pointed the way to the railway. The train was crowded with men,—working men, I suppose, for my ticket had something printed on it about workmen. Three British business men were in my Paddington station compartment, or rather your Birthday Lady was in theirs. The heavy, yawning one put my "luggage" on the shelf above us, and the tall, thin one with the small moustache said, "There are compartments where smoking is not allowed, if you prefer," but I said I didn't mind. The heavy one soon fell asleep and the tall, thin one and his friend left to get their breakfast, so I had the garden-scenery all to myself—and how lovely it was! Sooner than I expected, the spires of Oxford appeared and I almost pinched myself. But I wasn't dreaming—it was really Oxford,—not just a picture in a textbook of English literature. On the way to St. Hilda's College a "lorry" driver almost crushed into us, and I heard the taxi-driver yell angrily, "Cawn't yah keep to your 'alf the road?" But the " 'alf" just isn't told. Next time I'll tell you what lies behind the pretty gate in Cowley Place.

SILVER ANNIVERSARY SONG

Ashland, Penna., in the heart of the anthracite region, has a unique organization, known as the Ashland Boys' Association (A. B. A.). On Labor Day of each year an effort is made to have as many former

male residents of Ashland return as possible. September 3rd was the silver anniversary of this organization, in commemoration of which Dr. I. M. Schaeffer wrote the following song, which the association adopted as its official song:

Silver Anniversary Song

O Ashland, 'tis of thee,
Our blest nativity,
Of thee we sing.
Town where our loved ones died;
Where fondest mem'ries bide;
For thee our hearts have sighed;
Now praises bring.

Dear A. B. A., to thee,
Unique fraternity
To thee we cling.
Revive our sanest past;
Thy home-spell o'er us cast;
Thou who our heart-key hast,
Crown love as king.

Oh, Silver Jubilee,
Best anniversary
Of A. B. A.
Thy scores of sainted sons,
Those clasping present ones,
The heirs of all our runs,
Flight troth for aye.

The right ere rule to seek
Be Ashland's motto meek,—
Ambition's art.
Within enthrone the right;
Keep brother's right in sight;
Be right with God and light,—
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SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Sixteenth Sunday after Trinity, September 23, 1928.

The Christian Basis of Total Abstinence
(Temperance Lesson)
I Corinthians 8:1-13.

Golden Text: Let no man seek his own, but each his neighbor's good. I Cor. 10:24.

Lesson Outline: 1. Liberty. 2. Love.

Perhaps none of Paul's letters exceeds his First Corinthians in interest. It contains some of his loftiest teachings, as, for example, that great chapter on the resurrection (ch. 15), and it also discusses a number of practical problems in very concrete fashion. Certainly no other epistle from Paul's pen portrays more clearly the difficult task of finding the Christian way of life, of developing a Christian code of character and conduct in a pagan environment.

That, of course, was the task of his Gentile converts in Corinth. Their new ideals clashed at many points with their old customs and habits. Nor was it easy, always, to know what was right. One of these perplexing problems related to meat which had been offered to idols. Only a small portion of the animals killed in idolatrous sacrifices was actually burned on the altar. The rest of the carcass was sold in public markets and consumed by the poorer classes. To eat or not to eat such "tainted" meat, that was the question put to Paul by his spiritual children.

That very question had been discussed at the council at Jerusalem, where Paul's work among the Gentiles was under debate. There a stringent resolution was adopted forbidding the use of such meats

(Acts 15:29). But, apparently, in this Greek community that ruling of the mother-Church was either unknown or disregarded. Paul himself, in his reply, does not mention it. He discusses the issue from a much higher point-of-view. Instead of formulating a barren precept, he states certain principles that apply, not merely to sacrificial meat, but to many similar matters. That is the reason this passage may well be used as a Temperance lesson even though it does not refer, directly, to strong drink. If we really accepted and practiced Paul's lofty philosophy of the Christian life, that vexing problem would cease to trouble and burden us.

I. Liberty. There were evidently some enlightened men among the Corinthian Christians who knew that meat offered to idols is just like any other meat. It cannot and does not defile those who eat it. Idols were mere figments of the imagination, anyway. Hence, why so much ado about nothing? Moreover, it was difficult to avoid such food, which was in general use, and it was most convenient, for poor purses, to buy it. Thus reasoned the liberal brethren in Corinth. There was no harm in meat offered to idols and, therefore, they saw no reason to deny themselves the pleasure and profit of eating it.

Now, theoretically, these enlightened liberals were quite right. And Paul freely

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grants all their premises. He says, "Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of Whom are all things, and we unto Him; and one Lord, Jesus Christ, through Whom are all things, and we through Him." Thus Paul seemed to agree with the reasoning of these emancipated souls who looked with pity and amusement upon their ignorant brethren who had doubts and difficulties over this simple matter. The whole question, in itself, was morally indifferent. It had nothing to do with a man's relation to God. Elsewhere, we know, the apostle himself champions the very liberty which these Corinthian intellectuals claimed and exercised. His whole epistle to the Galatians is a charter of Christian liberty. It proclaims the emancipation of a conscience which has been enlightened by Christ. Such men are no longer subject to the beggarly precept that say, "touch not, taste not, handle not." The truth has set them free.

Paul grants the premises of this liberal party in Corinth, but, as we shall see, he points out the limits and limitations of this great principle of personal liberty as it applies to Christian conduct. Before turning to that part of his discussion, we may think, for a moment, of our own liberals who are so vehemently condemning the constitutional amendment as an infringement of their personal liberty. Paul's further plea for the weak brother, for whose sake Christ died, would not, perhaps, touch them. It is directed to the heart, rather than to the head. But we might well ask these remonstrants whether they really champion personal liberty or, perchance, individual license. License means lawlessness. It permits every man to do what he pleases, without regard to the social welfare. True liberty submits gladly to laws that restrict the individual for the sake of the common weal. It recognizes that only through law do men achieve liberty.

It is very clear that not a little of the liberalism striving against Prohibition is

merely license parading under the banner of liberty. It gets its enthusiasm from the appetite, and its arguments from the pocket book. It cares nothing for the untold blessings accruing to millions of our people under Prohibition, despite law enforcement. It cares merely for the loss of the wonted liquor and for the death of a thriving business. It is unvarnished selfishness rebelling against brotherliness.

II. Love. There was another group in the Church at Corinth. Weak and narrow men, doubtless, whose conscience was sorely troubled by this morally indifferent question. These uninstructed brethren believed sincerely that sacrificial meat had been defiled and ought not to be eaten by a Christian. Paul now considers the issue from their point-of-view.

Theoretically the liberals were right. There premises were sound. But practically they were wrong. Their practice will cause these weak brethren to stumble and to fall into sin. "Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol, and their conscience being weak is defiled." Thus tender consciences were being wounded by the unrestricted use of liberty. Weak men followed the example set by the enlightened ones even though to them it meant paying homage to idols.

Paul thus introduces a new factor into the situation, viz., a brother whom we may help or hurt by our example. In the abstract, these liberal-minded Corinthians had a perfect right to eat sacrificial meat. That was a privilege of their enlightened conscience. No law existed, whether of God or man, to deny them that privilege. But in the actual situation in Corinth the indulgence of that personal privilege led

to evil social consequences. It became a snare and a stumbling-block to weaker men. Therefore Paul says to these liberals, You are free to follow your own conscience, but you should consider how your action in so doing will affect others, and regulate the use of your liberty by regard for their good. The use of your liberty may work moral and spiritual injury to the weak Christian. Such a procedure, in reckless disregard of the weakness and ignorance of others, is a violation of the law of Christ. "Knowledge puffeth up, but love edifieth." "Wherefore, if meat causeth my brother to stumble, I will eat no flesh forevermore, that I cause not my brother to stumble." Thus reasoned Paul in matters that, in themselves, are morally indifferent. He lifts the issue out of the mist of liberty and law to a higher and nobler plane of thought, where love rules conduct and determines character. Love of one's fellowmen is the highest law and the truest liberty. Lovers of men will not hesitate to sacrifice and forego pleasures and privileges that may be permissible and harmless in themselves, but hurtful to others.

That, of course, is the essence of Christianity. The principle enunciated by Paul found its highest expression in the cross. And in that principle lies the ultimate solution of the world-wide temperance problem. It depends, for its propagation and practice, upon the growth of brotherly love in individual hearts. To our blinded vision that often seems impracticable. We prefer the shorter way of law and force. But, in the end, we find that laws, at best, are only straight-jackets for moral imbeciles, and not a remedial agency for social diseases. We need legal restraints to curb the wickedness of men, and we have

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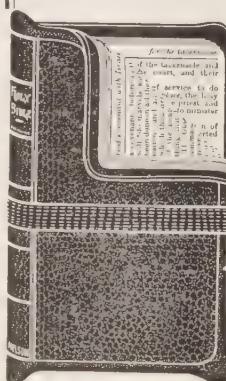
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Our business, as a Church, is to make men disciples of Jesus. His followers do not live for themselves alone. They use their strength for service. All their powers and all their privileges come under the law of Christ, who came, not to be served, but to serve and to give His life as a ransom for many. What seems to the selfish to be a curtailment of their rights or a surrender of their privileges, is in reality the assertion of the divinest right of man to follow Christ in the establishment of that kingdom whose only law is love of God and man.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

September 23rd—How Missionary Interest Broadens Our Knowledge. Acts 14:19-28.

The motive for taking an interest in Missions is usually that of service to others. We are told to engage in the missionary enterprise in order that we may help others to come to a knowledge of Jesus Christ. This is a very worthy appeal, for there are still a billion people in the world who do not know Jesus as their Savior and who do not follow Him as their Lord. "For their sake" we should be intent and intensely interested in this task of winning the world for Christ.

But there is another motive, another angle to the appeal which is too frequently overlooked. Missionary interest has a wholesome reaction upon us who are engaged in the enterprise. Indeed we can never give ourselves to any great and worthy task without ourselves becoming greater and better thereby. Every good deed is twice blessed: it blesses him who does it, as well as him for whom it is done. We do not take enough account of the reactions of life, of the effect which our own actions have upon us. Missionary interest, then, produces changes in ourselves. It certainly broadens our knowledge and widens our sympathies and deepens our devotion. It broadens our knowledge.

1. Of Geography. The study of Missions introduces us to the different countries of the world. Instead of these countries being mere areas on the map of the world, they become real entities. We come to know their location, their boundaries, their size, their relation to other countries, their topography, their climate, their cities, their people, their products, their government and history. All this is valuable knowledge. It expands our horizon, it lifts us out of our narrow provincialism and we realize that there are other folks in the world besides ourselves. When we come to know something about these great areas like China or Africa we come to understand the greatness, the difficulty of the missionary enterprise, and the worthwhileness of the same.

Missionary interest has made the world both bigger and smaller for us. It has shown us these vast continents with their mighty rivers and mountains, their teeming population, and we begin to feel that we are living in a big world, but it has also shown us how near they are to us, and how similar to ours many of their problems are. We all constitute one big family in the brotherhood of men. Missionary interest broadens our knowledge.

2. Of Customs and Habits. We come to know the way the people of the world live. We learn about the peculiarities of the people, about their daily life, their habits, their food, their clothing, their houses, their schools, their industries. All this knowledge is very interesting and helpful. We study history in our schools, but we get a great deal of valuable history by becoming interested in Missions. Missionaries make a study of the people to whom

they minister and they give us just the information we need in order to know something about the life of other nations. This will help us to understand these different nations and races. Sometimes we become prejudiced against other races because we do not properly know or understand them. We are severe in our judgments because we do not know the conditions in which they live and the problems they are facing, or the background which they have to their lives. We must seek to cultivate the international mind, and this we can do by entering sympathetically into the life and spirit of other national and racial groups. Missionary interest broadens our knowledge.

3. Of Other Religions. While we believe that we as Christians have the one and only true religion, nevertheless there are excellent elements in the religions of non-Christian nations. These valuable qualities should be discovered and made the starting point for the introduction of Christianity. A study of other religions, especially of Oriental religions, is always interesting and rewarding. Indeed one cannot fully understand our own religion without some knowledge of the inner meaning and spirit of those other religions. How many of our young people know anything about Buddhism or Confucianism, or Hinduism, or Mohammedanism? And yet two-thirds of the people of the world adhere to these faiths. There must be something there which holds the love and loyalty of these multitudes, and a study of Missions brings this to light. Moreover it shows the power of Christianity in changing civilizations and customs and creeds and in overcoming barriers which seem insurmountable. This will then beget a stronger faith in one's own religion and a greater zeal to establish it in all the earth. Missionary interest broadens our knowledge.

4. Of Great Personalities. Missionary interest links us more intimately with Christ and His followers in every age and clime. It brings before us some of the greatest men and women of history, adventurers for Christ, who have borne His Gospel to the ends of the earth. A study of the lives of great missionaries, at home and abroad, is amply rewarding and will not only widen the circle of one's information, but will kindle a spirit of consecration in human hearts that will cause life to be devoted to the highest and best the world offers. Missionary interest broadens our knowledge.

5. Of the Power of Goodwill. Missionary interest will create the spirit of goodwill and brotherhood. Some one has truly said that one cannot think straight whose heart is full of hate. Prejudice closes the mind to the highest and best thought. To become truly educated one must have an open mind and a mind that is loving and sympathetic. This spirit of goodwill manifests itself not only in noble thoughts, but also in noble and Christ-like deeds. It begets the spirit of unselfishness and of devotion to the higher things of life. One's education is very shallow and superficial if it does not issue in more unselfish living. No selfish person is truly educated. He may know a few things that he has gotten out of books, but if he remains narrow, bigoted, self-centered he is not educated. He remains a fool in spite of his knowledge. So, any contacts which lift us out of ourselves and make us kind and sympathetic and broadminded, contribute to our real education. Missionary interest establishes such contacts in a remarkable manner.

How to Get This Missionary Information

Young people should broaden their knowledge by forming Mission Study Classes, which consist of groups studying books on Missions. Every phase and field of Missions, in America and in other countries, is set forth in an interesting and informing manner in these Mission Study



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BEWARE OF A WET PRESIDENT!

(Continued from Page 2)

pressed will of the American people. The President appoints:

(1) The Secretary of the Treasury, who names assistant secretaries, one of whom has general oversight over customs, coast guard and Prohibition enforcement; as well as the Prohibition Commissioner, the head of the Prohibition bureau, charged with Prohibition enforcement and who controls the permits for handling alcohol for industrial purposes and liquors for permitted uses; also the heads of the customs and coast guard service charged with enforcement of the laws against smuggling—all affecting Prohibition enforcement.

(2) The Attorney General, the head of the Department of Justice and as such the chief law officer of the Government; also all the United States District Attorneys and United States Marshals, who prosecute violators of law and hold them in custody.

(3) The Secretary of State, ambassadors and other representatives to other countries with which we maintain diplomatic relations, and one of whose duties is the negotiation of agreements with other friendly nations with respect to smuggling.

(4) Members of the United States Supreme Court whenever a vacancy occurs either by resignation or death. The next President will likely be called upon to appoint from four to six members of this court. By a vote of five against the constitutionality of enforcing legislation to carry the Eighteenth Amendment into effect, this court could practically destroy national Prohibition. Of course it is only remotely conceivable that the United States Supreme Court might reverse itself and hold against the Eighteenth Amendment.

(5) Other federal judges, circuit and district, who try and sentence violators of law.

2. **Message to Congress.** Through the President's constitutional powers of informing Congress on the state of the Union, a President can exercise great pressure for or against the policy embodied in the Eighteenth Amendment, and for or against appropriations and legislation to make the constitutional mandate effective.

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sonal example the President can wield a powerful influence for or against temperate living, and for or against obedience to the letter and the spirit of the law.

Hold the line! To prevent any rising of a wet tide that might sweep away this law which has proved a blessing to untold millions the Church and temperance forces must hold the line fast at every point against the election of a "wet" as President. The same forces that could elect him would at the same time carry other "wets" into power in state and nation. Hold fast to Prohibition!

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News of the Week

Mrs. H. W. Elson

The United States Government has sent a note to 48 nations inviting their adher-

ence to the "general pact for the renunciation of war," which was signed at Paris

Aug. 28 and a similar invitation has been extended by France to Russia, with which government the United States has no diplomatic relations. The majority have already accepted. Yugoslavia had the distinction of being the first nation outside of the original 15 signatories to sign the treaty. She signed it 6 hours after receiving the official invitation.

About 300 of the 467 double-blossom Japanese cherry trees in Washington have died as the result of high water during the recent heavy rains. The Japanese Embassy has taken up with its home government the question of replacing the dead trees.

Begging in Jerusalem will shortly be prohibited by the Palestine Government. An ordinance to this effect will be promulgated shortly. A plan is being outlined to provide maintenance for the poor who gained their daily bread by begging. It was stated that the group of beggars would number 1,000.

The 25th meeting in Berlin of the interparliamentary union, at which 37 nations were represented, closed Aug. 28 after a 5 days' session.

Governor Arthur Gustave Sorlie, of North Dakota, died at Bismarck, N. D., Aug. 28 of heart disease at the age of 54.

Miss Amelia Earhart, the first woman to cross the Atlantic by airplane, has been appointed associate editor of the Cosmopolitan Magazine. She and Mr. Putnam, the publisher, were in a recent airplane accident near Pittsburgh while flying from Rye, N. Y. The plane, which Miss Earhart was piloting, was damaged. It was the one she bought in England from Lady Heath.

The 51st session of the Council of the League of Nations opened in Geneva, Aug. 31. The Assembly opened Sept. 3. Many who signed the Paris Pact are attending the sessions. The League Council has cabled Costa Rica's Government in response to the latter's desire to have the

Council's interpretation of the Monroe Doctrine before deciding the question of its return to League membership, Latin-American states must themselves decide the real meaning of the American Monroe Doctrine—that it is a regional affair.

The Rev. John C. Collins died at New Haven, Conn., Aug. 27. He was the founder of the Father and Sons' Banquet and Boys' Day, which have become national institutions.

Mazel M. Merrill, director of the Curtiss Flying Service, and Edwin Ronne, manager of the Buffalo Airport, were killed in an airplane wreck near Milford, Penna., Aug. 28.

Professor Clemens Pirquet, noted physician, was nominated Aug. 29 for the Presidency of Austria to succeed President Michael Hainisch, whose term expires at the end of November.

A decided decline in pulmonary tuberculosis during recent years is noted by Dr. F. L. Hoffman, consulting statistician of the Prudential Insurance Company of America, from a tabulation of deaths from the disease during 1926-1927 in 135 American cities.

Senator Joseph T. Robinson, of Arkansas, accepted the Democratic nomination for Vice-President Aug. 30 in an address at Hot Springs, Ark.

Most of Dublin turned out Aug. 30 to welcome Secretary Kellogg, who returned with the President of the Irish Free State after signing the treaty at Paris, renouncing war. Our secretary was deeply moved by the magnitude and warmth of the greeting of the Irish people.

Mary Garrett Hay, suffrage and Prohibition pioneer, died at her home in New Rochelle Aug. 29 at the age of 71. She lived with Mrs. Carrie Chapman Catt, who was with her when she died.

Ishak Helmy, giant Egyptian, who has been trying to swim the English Channel

since 1924, succeeded Sept. 1, making the sixteenth swimmer to be credited with the achievement.

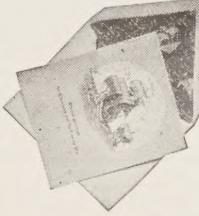
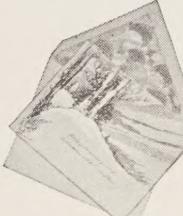
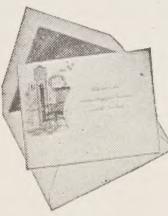
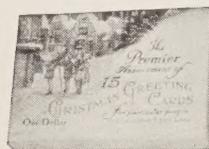
The first planes of the combination air and rail passenger service which eventually will be operated by the Transcontinental Air Transport on a 48 hour schedule between New York and the Pacific Coast, left Chicago, Minneapolis and St. Paul airports Sept. 1. A 12 passenger trimotored Ford craft was used on the route mapped by Colonel Lindbergh.

An astronomical observatory more than 3,000 years old has been discovered in Buetzow, Mecklenburg, by workmen digging a cellar. A stone circle with a series of markings shows careful observations made on the sun's positions throughout the year and so accurately chronicled that the instrument served as a calendar. Archaeologists have placed the date of the building at 1181 B. C. Several museums are bidding for the relic of old nordic civilization.

Increased consumption of sugar is given as a probable explanation of the increased death rate from diabetes during the last 30 years, in a bulletin issued by the New York City Health Department. According to the bulletin, the diabetes death rate has increased 50% for men during that period and 150% for women.

After a careful survey of all telegraphic evidence at hand, French aeronautical experts Sept. 1 came to the very reluctant conclusion that the hydroplane floaters picked up by the Norwegian fishing schooner Brodd, near Fulgoe, are those of the Latham, which flew from France more than 10 weeks ago with Amundsen, Guillaud and a crew of 3 in an attempt to rescue the ill-fated Nobile expedition to the North Pole.

President Calles, of Mexico, has renounced the office of President for all time in his valedictory address to the Congress



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COLOR—Worlds of color! The cards are as colorful as a peacock's feathers and the blendlings are like that of the rainbow.

ARTISTIC DESIGNS—which only an artist could create. Variety of sizes—which alone makes this box exceptionally attractive.

VERSES—the kind you read the second time because they contain so much of the Christmas spirit.

LINED ENVELOPES—The envelopes are all tissue lined with colored linings such as are used only with the more expensive cards. Retail value, \$1.60.

Each box sells for \$1.00. 30 Days Credit. Sample Box, 60 cents.

No. of Boxes	Cost per Box	Sell for	Cost You	PROFIT
25	60c	\$ 25.00	\$ 15.00	\$ 10.00
50	55c	50.00	27.50	22.50
100	50c	100.00	50.00	50.00

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ADDRESS



Sept. 1 at Mexico City. He spoke to a gathering unequaled in brilliancy since the days of the dictator, Porfirio Diaz. In his address he calls dictators harmful and said institutions are greater than leaders.

Prohibition was defeated by more than two to one in the New South Wales liquor referendum Sept. 1. Voting was compulsory.

The National Assembly, without a dissenting voice, proclaimed Ahmed Bey Zogu from a mountain chieftain to king of Albania. Representatives of the Mohammedan, Greek and Roman Catholic religions were present to signalize the unanimity with which the various religious groups in Albania regard the establishment of a monarchy. The new sovereign took a double oath, once on the Bible and once on the Koran. He is a Mohammedan, but has guaranteed the country complete freedom of worship.

Bert Hassell, pilot of the plane "Greater Rockford," and his co-pilot, Parker Kramer, missing for 2 weeks after they started on the second leg of their flight from Rockford, Ill., for Stockholm, Sweden, have been rescued by the Hobbs expedition in Greenland. They landed the plane undamaged Aug. 19, having been driven off their course by storm and running out of gasoline.

Maurice Bokanowski, French Minister of Commerce and Aviation, one of Premier Poincare's ablest lieutenants in his Cabinet, was killed near Toul Sept. 2 in an air-plane disaster.

More than a million Americans crossed the Canadian border for Labor Day, according to immigration authorities. This figure did not take into account the many American tourists already there.

There are about 340,000 Indians in the United States who are members of 193 tribes. Their number is greatest in Oklahoma. In the year 1924 Congress passed a law which gave citizenship to all native-born Indians.

Premier Eleutherios Venizelos has been stricken with dengue fever, an epidemic of which has been ravaging Greece for weeks. The total cases of dengue in Athens exceed 250,000. During the month of August the plague accounted for a third of the total deaths in the city.

OBITUARY

THE REV. ELMER S. KLEINGINNA

The Rev. Elmer S. Kleinginna, Superintendent of Bethel Reformed Community Center, 1912 South Sixth Street, Philadelphia, and supply pastor of St. Matthew's Church, Anselma, Chester Co., Pa., died in the Methodist Episcopal Hospital, Philadelphia, on Tuesday, Aug. 28, following an operation for appendicitis, which developed but a few days before his death, aged 38 years.

Rev. Mr. Kleinginna was born in Bern Township, Berks County, Pa., July 13, 1890, his parents being Adam and the late Mary, nee Snyder, Kleinginna. His mother dying when her son was still a child, he was reared in the home of his uncle, the late Peter H. Snyder, then of Oley Township, Berks Co. He was baptized by the Rev. Dr. Aaron S. Leinbach, for many years pastor of the Schwarzwald Church, in which Church he was later confirmed by Rev. James R. Brown.

After completing the course in the public schools of Oley Township he entered Williamson Trade School, near Philadelphia, graduating in 1909. While a student here, he became intensely interested in religious work and determined to engage in it. He took charge of a mission school in the mountains of Kentucky, but was subsequently called into evangelistic work in Philadelphia and assumed charge of the

Gospel Tabernacle Mission in Kensington, in that city. Here he labored zealously for a period of 14 years. This work was undenominational and many families were reached that the organized Churches of that district could not well reach. Yearning to return to the Church of his forebears, he accepted a challenge to become Superintendent of the Bethel Community Centre, in September, 1925. He undertook this most difficult work with great enthusiasm and remarkable vigor and soon brought it to a plane where it was viewed with favor throughout the entire denomination.

He was ordained as a minister of the Reformed Church in January, 1926, Rev. Elam J. Snyder and Dr. A. R. Bartholomew constituting the Ordination Committee. In conjunction with the Superintendency of Bethel Community Center, he assumed the pastorate of St. Matthew's Church, Anselma, in March, 1926, which congregation he served most acceptably up to the time of his death.

Rev. Mr. Kleinginna was married to Miss Mary Laros, the daughter of the late Rev. Edwin Laros and wife, for many years pastor of Messiah Church, of Philadelphia. She was, before her marriage, on the staff of workers at the Centre. She, with a 7 months' old son, survives her husband. She has the sympathy of the entire Church in this, the time of her great sorrow.

Of the many virtues possessed by Brother Kleinginna, the most outstanding was faithfulness in all of his work. Blessed with a strong physique, he labored indefatigably for the interests of the institutions of which he had charge. Of him it may truthfully be said that he loved "to minister rather than to be ministered unto."

His funeral services were held on Saturday, Sept. 1, in St. Matthew's Church, Anselma, and, by his request, were in charge of his cousin, Rev. Elam J. Snyder, assisted by Rev. Dr. Benjamin S. Stern. Interment was made in the Reformed Church Cemetery at Collegeville, Pa. —E. J. S.

MISS M. LOU BALLIET

Miss M. Lou Balliet, sister-in-law of the late Dr. W. W. Deatrick, Sc. D., of Kutztown, Pa., died of bronchial pneumonia and heart trouble on Saturday morning, Aug. 25th, at the home of her sister, Mrs. W. W. Deatrick, 220 Union Avenue, Rutherford, N. J. Miss Balliet was in her 19th year. Born in McEwensville, Pa., she was for years a member of the Reformed Church at Milton, Pa., and (except for the two years that she has been a member of the First Presbyterian Church, Rutherford) she has been a faithful member of St. Paul's Reformed Church, Kutztown, Pa.

Two brothers, J. Calvin Balliet, of Milton, Pa., and Dr. L. Dow Balliet, of Atlantic City, N. J., preceeded her in death during the past 8 months. Her only sister, Mrs. Deatrick, survives.

Funeral services were held at her late home in Rutherford on Monday evening, Aug. 27, Rev. Chas. Alexander Ross officiating. Burial was held at Kutztown, Pa., on Tuesday, Aug. 28th, at one o'clock, in Fairview Cemetery. Rev. George B. Smith, her former pastor, had charge of these services.

A RADIANT LIFE

(The Rev. Louis Bogar)

The Rev. Louis Bogar, pastor of our Hungarian Reformed Church at Toledo, Ohio, died on Tuesday, August 21st. He was born in Transylvania 42 years ago. Upon coming to this country he entered the Theological Seminary of the Presbyterian Church at Bloomfield, N. J., and prepared himself for the gospel ministry. His first charge was at Beaver Falls, Pa., in the Presbyterian Church, from whence

he came to Toledo 11 years ago. In 1922 he went to Europe and came back with a charming young bride, the daughter of Bishop Revesz, of Miskolc. Three children were born to them. There remain to mourn his departure his widow and children, a brother and three sisters in America, and his aged father and three sisters in Europe.

The funeral services were held on Friday, Aug. 24th. It was one of the largest funerals ever held in Toledo. Hundreds were unable to get into the spacious Church. There were 30 Hungarian ministers present, besides many of the brethren from his Classis, including Greek and Roman Catholic priests. There were 200 automobiles in procession to the grave. The flowers which loving hands and hearts had provided were profuse and beautiful. The services in the Church and at the grave were conducted in both the English and Hungarian languages and lasted over four hours. The funeral was a worthy tribute to a good and noble life.

In the passing of Rev. Mr. Bogar the Reformed Church lost one of its ablest and strongest preachers and the community one of its foremost citizens. The words spoken by Jesus regarding His illustrious forerunner and friend, John the Baptist, may well be applied to this minister of Christ: "He was a burning and a shining light." His was indeed a radiant personality. He was handsome in form and face, bright in intellect and beautiful in soul. He was a strong preacher, an able organizer, an accomplished musician, and a ready writer. Among his brethren he stood *primus inter pares*. He served one of the best and most highly organized congregations among our Hungarian brethren, paying special attention to the young people and to the cause of religious education. His Church building was speedily equipped for this special kind of work. All arrangements had been made, the Church beautifully renovated, the speakers engaged for the celebration of the 25th anniversary of the organization of the congregation on September 1st to 3rd, when this sad calamity befell them.

In the midst of his many labors he was suddenly stricken with appendicitis. An operation became imperative, from which he never fully rallied. The Sunday before the operation, when he had already been laid up in bed for a week, he preached twice, and the Monday following he conducted two funerals. He literally burned himself out in his zeal for Christ and the Church. He extended the influence of his intensely busy life beyond the bounds of his congregation and was actively identified with a number of civic and benevolent institutions in the city. He was a typical Hungarian and understood his own people; but he was at the same time a true American citizen, and with his complete mastery of the English language he could communicate with the American brethren in a remarkably satisfactory manner. He thus served as a link between the Hungarian and American Churches and could interpret to each the distinctive genius and life of the other. His was a poetic nature and his ministry was of a high evangelistic order. He possessed such charm and grace and dignity that he was honored and respected by all who knew him. His place in the Church can never be filled. He was beloved by all and he was a true friend of man. The outpouring of the people to do him honor at his funeral and the many expressions of high esteem on the part of the brethren who spoke over his body were but a slight token of the place he occupied in the hearts of his loved ones and of all who knew and loved him. The witness bearer may die, but the witness which he bore will live on. The radiance of a good and noble life is never lost. "They that turn many to righteousness shall shine as the stars for ever and ever."

—C. E. S.